The CHRISTIAN CENTURY

Published Weekly

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Japan Invades China With Drugs

By Muriel Lester

Methodism Unites!

Editorial Correspondence from Birmingham

By Paul Hutchinson

Catholic Pressure on the Press

An Editorial

Is It the End of Cotton?

By Renwick C. Kennedy

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In This Issue

MURIEL LESTER

well known English social worker and religious leader, has recently come to this country after a visit to the Far East under the auspices of the Fellowship of Reconciliation. Miss Lester in her letter to the editor accompanying her article in this issue expresses the hope that "your readers are sufficiently objective to link up the Japanese drug traffic with the American and British drink trade, which recently earmarked millions of dollars for a campaign to make young persons in their 'teens take intoxicants for granted as their normal beverage. . . . The presence of the army of Japan in China, or the presence of any army anywhere, protects the sanctity of profits."

CLIFFORD ANSGAR NELSON

is the pastor of the Gloria Dei Lutheran Church in St. Paul, Minn., and has served previous pastorates in Minneapolis and Rock Island, Ill. A graduate of Augustana Seminary, he was an exchange fellow at the University of Leipzig in 1929-30. He represented the Augustana Synod at the Oxford and Edinburgh Conferences last summer.

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The CHRISTIAN CENTURY

May 11, 1938

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Calendar of Coming Events

May 9-12. State Convention, Christian churches, Dallas, Tex.
May 10-13. All New England Conference of the Rural Church, Keene, N. H.
May 11-15. Evangelical State Conference, First Evangelical Church, Oshkosh, Wis.
May 11-13. Kansas Council of Christian Education, Regional State Sunday School Convention, Plainville.
May 12-16. Southern Baptist Convention, Richmond, Va.
May 13-15. Colorado Sunday School Convention, Denver.
May 14, 15. Unitarian Laymen's League Convention, All Souls' Unitarian Church, Indianapolis, Ind.
May 15-17. Western Unitarian Conference Annual Meeting, All Souls' Unitarian Church, Indianapolis, Ind.
May 16-18. Congregational State Conference, Allin Church, Dedham, Mass.
May 17. Eastern Synod, Reformed Church in the U. S., Lancaster, Pa.
May 17-19. New York Congregational Conference, First Congregational Church, Niagara Falls.
May 18. New England Methodist Episcopal Annual Conference, First Church, Lynn, Mass.
May 19. General Assembly, Presbyterian Church in U. S., Meridian, Miss.
May 23. Pittsburgh Synod, Reformed Church in the U. S., Harmony, Pa.
May 24. Vermont Methodist Episcopal Annual Conference, St. Albans.
May 24, 25. Community Church Workers Biennial Conference, Community Church, Park Ridge, Ill.
May 25. General Assembly, United Presbyterian Church of North America, Cleveland, O.
May 25, 26. Congregational Conference of Colorado, Greeley.
May 26. Presbyterian Church in U. S. A., General Assembly, Philadelphia.
May 26. Utah Methodist Episcopal Annual Conference, Salt Lake City.
May 26-31. Northern Baptist Annual Convention, Municipal Auditorium, Milwaukee.
May 28-30. National Anti-War Congress, Rialto Theatre, Washington, D. C.
June 1. Southern New England Episcopal Annual Conference, S. Manchester, Mass.
June 1. New Mexico Methodist Episcopal Annual Conference, Las Vegas, N. M.
June 2. Western-Norwegian-Danish Methodist Episcopal Annual Conference, San Pedro, Calif.
June 2. Reformed Church in America General Synod, Asbury Park, N. J.
June 7. Reformed Church in the United States, Ohio Synod, Massillon.
June 7. Wyoming Methodist Episcopal Annual State Conference, Torrington.
June 9-15. Norwegian Lutheran Synod Convention, Mankato, Minn.
June 13. Synod of the Potomac of the Reformed Church in the United States, Frederick, Md.
June 14. Minnesota Methodist Episcopal Annual Conference, Owatonna.
June 14. Pacific Northwest Episcopal Conference, Aberdeen, S. D.
June 15. California Methodist Episcopal Church Annual Conference, Stockton.
June 14-19. Lutheran Free Church Annual Conference, Thief River
June 15. Michigan Methodist Episcopal Conference, Albion.
June 15-22. Congregational and Christian General Council, Beloit, Wis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LV CHICAGO, MAY 11, 1938 NUMBER 19

EDITORIAL

ON THIS DATE the representatives of 130 Christian communions—practically all except the Roman Catholic—are assembled at Utrecht, Holland, and are engaged in the historic task of formulating a constitution for a World Council of Churches. It is a high and exciting moment.

Drafting a Constitution For United Christendom

Neither the successful completion of the work of this conference, nor the subsequent ratification of the constitution which it is drafting by the communions which it represents, will mark the culmination of the movement toward church unity, for a council of churches is not a united church. But the drafting of this instrument and the subsequent expected ratification of it, together with the actual organization of a permanent World Council of Churches upon this basis, are important steps. Even those who cannot see a possibility of organic union without compromises which would be contrary to conscience and conviction recognize the significance of a permanent structure through which the churches may express the degree of unity which now exists, may cooperate more effectively in the furtherance of their common ideals of Christian life and work, and may be kept in such close association that future consideration of moot questions of faith and order may proceed under conditions of fraternal intimacy rather than a sense of social and ecclesiastical distance. Oxford and Edinburgh did much to make this possible. The Utrecht conference, together with the events which may be expected to flow from it, is probably the most important fruit of the conferences of 1937.

Will Hitler Adopt The Methodists?

THIS question (not too seriously asked) is prompted by the news, published recently in the German Methodist weekly *Der Evangelist,* that the Führer has made a gift of 10,000 marks to the Methodist Episcopal Church in the small German city of Schneidemuhle. We do not know enough about Hitler's private life to be sure, but certainly we have not thought of him as being in the habit of making large contributions to churches, especially Protestant churches. There is undoubtedly some good reason for this unusual act of generosity, and one ought not to need two guesses to find it. Those who followed the reports of the Oxford Conference last summer will recall that the one German church represented there was the German Methodist Church and that the one voice raised in defense of Hitler was that of its head, Bishop Otto Melle. Dr. Martin Schroeder in an article in The Christian Century last week reminded us in another connection that Hitler never forgets a friend. There is apparent reason to believe that, with the exception of the German Christians, the one church group in Germany willing to play ball with Hitler is the Methodists. Dr. Schroeder believes that Hitler is looking about for the makings of a nazi state church. Can it be that he is playing with the idea of adopting the German Methodists?

French Protestants Form A United Church

FRENCH Protestantism has happily achieved unity in its own ranks on the very eve of the Utrecht conference. It was not badly divided, as we view such matters in America. The largest group was the Evangelical Reformed Church, with about 400 congregations. From this the more liberal element seceded in 1872 to form the Reformed Church, with about 160 congregations at present. There were also a Free Evangelical Church, with something more than 50, and the Methodists with 26 congregations. These four, as the result of a constituent assembly held at Lyon on April 28, have now formed a united French Protestant Church. There was already a French Protestant Federation, organized about thirty years ago. Many American visitors to Paris have become familiar with the Maison Protestant, which was the headquarters of the federation. The recently consummated union is in many respects comparable to the United Church of Canada. And in France, as in Canada, one is forced to note the fact that the union is not quite complete. The French Baptist churches did not find it possible to enter the union, and the Lutheran churches in Alsace-Lorraine also remain

unassimilated. From the reports that have been received it appears, however, that there were no dissident minorities in any of the four bodies which united. The union is therefore clear gain so far as it goes, and it goes a very long way. French Protestantism, with something less than a million members, is a small minority of the nation, but its religious and cultural influence has always been large in proportion to its numbers.

Sneaking Up On Japan

WHILE the Senate was debating the supernavy bill last week, Congressman Vinson quietly slipped into the calendar of the House a bill to establish three new air bases in the Pacific. The bill is said to have been introduced with the approval of President Roosevelt, which is likely, since Mr. Vinson, as chairman of the naval affairs committee of the House, has long worked hand in hand with the President to expand the nation's fighting forces. It appropriates for the immediate construction of military air bases at Kaneohe Bay in Hawaii, at Kodiak in the Aleutian Islands, and on Midway Island. No attention has been paid the bill either in Congress or by the American public, but it will hardly pass without notice in Japan. The unvarnished fact is that it will, if enacted, push the striking arm of the American air force hundreds of miles closer to Japanese territory. The air base on Midway Island will be more than 1,200 miles west of Honolulu, and by that much nearer to the Marshall Islands and other outlying southern portions of the Japanese Empire. The base in the Aleutians will be less than a thousand miles from the northern islands of Japan. When the Japanese add this latest move to the constant westward progress of American naval and air bases across the Pacific, there is but one construction which they will place on it. They will accept it as one more proof that the United States is preparing for an attack upon them. And all the talk which Congress and the administration may indulge in concerning "defensive" armaments will not persuade them otherwise. If you were a Japanese, what else could you make of it?

The La Follettes Launch A Third Party

BOTH as a political maneuver and as a contribution to American thinking the action of the La Follette brothers in launching a third party movement on a national basis may have important consequences. As a political maneuver, it serves notice on Mr. Roosevelt that if his party adopts a conservative or equivocal course in 1940 it must prepare to suffer the loss of vitally important liberal votes. As such, it is likely to do far more to induce the President to follow a leftish policy than all the arguments of all the brain-trusters combined. As a contribution to American thought, the platform of the newly christened National Progressives of America offers to the masses a liberal program which is neither Marxist nor fascist in its origins, but which gives promise of attacking the roots of our economic problem as the New Deal has never done. It is impossible to reprint here in full the platform of the La Follette movement, as adopted at a mass meeting in Madison, the Wisconsin capital, on April 28. In brief, it may be spoken of as a program for political action based on an economy of abundance; it rejects summarily the idea of national rehabilitation through restriction of output. But for the benefit of any reader who may think the name "La Follette" synonymous with "wild man," we give the statement of basic principles with which the movement plans to go to the country:

1. The right of every American to worship God according to the dictates of his conscience; to express his opinion through a free press and free assemblage; and to have an effective voice in his political and economic life.

2. The right of every American on the farm and in the city to earn his living by useful work and to receive for this work an income which the full productive capacity of society can afford.

3. The right of American youth to develop their talents through public education, adequately supported, and to find a place in the life and work of their country.

4. The right of men and women whose industry has helped build the nation to face their declining years free from the fear of want. This right can be guaranteed by a self-respecting system of old age pensions.

5. The right of every citizen to join with his fellows in co-operative efforts and to bargain collectively through representatives of his own choosing.

6. The right of every American to live under a government strong enough to suppress the lawless, wise enough to see beyond the selfish desires of the moment, and just enough to consider the welfare of the people as a whole.

If Dr. Glenn Frank and his fellow Republican searchers-for-an-issue are still open to suggestions, they might do worse than to consider the La Follette platform and statement of principles. Dr. Frank will remember that Mr. Philip La Follette's address is the State Capitol, Madison, Wisconsin.

The South Kills Another Wages and Hours Bill

FOR THE SECOND TIME within a year representatives of southern states have killed a wages and hours bill. This time the enormous responsibility for defeating the repeatedly declared will of the nation in this matter rests upon eight members of the House rules committee, which in spite of growing pressure finally voted eight to six not to permit the bill to reach the floor. The eight negative votes were cast by Congressmen Cox of Georgia, Driver of Arkansas, Smith of Virginia, Clark of North Carolina, Dies of Texas, Taylor of Tennessee, and two northern Republicans, Mapes of Michigan and McLean of New Jersey. The bill, providing for a minimum $11 wage for a 44-hour week with an escalator clause which would provide long-experienced workers eventually with a $16 wage for a 40-hour week, was backed by the C.I.O. and A. F. of L., by all progressive groups, and undoubtedly by the great body of public opinion. The ground for the southern representatives' opposition is, of course, their desire to draw northern capital to the south by offering greater opportunities than the north affords for exploiting labor. As was pointed out in these columns last week, these men apparently want to build on the ruins of a feudalistic agricultural economy an industrial feudalism

and to turn land slaves into wage slaves. It remains to be seen how long their constituencies and the rest of the country, already suffering from southern competition, will let them have their way. Meantime, hope that the wages and hours bill may yet be passed during this session of Congress is not quite dead. If 218 names can be secured, the bill may be called to the floor by petition. But since the earliest possible date for the vote in that event would be May 23 and since congressmen, with primaries coming up, are eager to get away from Washington, the chances of securing the necessary signatures are none too bright.

Southern Labor and The Poll Tax

A RECENT STUDY made by Dr. Matt Ellis of Hendrix College in Arkansas of "The Poll Tax and Suffrage" throws light on what may appear to be the strange acquiescence of southern laboring masses in such performances as their congressmen have just put on. Why does southern labor permit itself to be betrayed by its own representatives? Dr. Ellis points out that of the eight states still requiring the poll tax, all are in the south—Alabama, Arkansas, Georgia, Mississippi, South Carolina, Tennessee, Texas and Virginia. (It will be noted that five of the six southerners obstructing the wages and hours bill were from these states.) The amount of the tax varies from one to two dollars, but in many states it is cumulative. In Alabama, for example, one cannot vote unless he can produce receipts for the poll tax for every year since he reached voting age. The original intention of the poll tax was, of course, to disfranchise the Negro; in actual practice it has disfranchised also large numbers of white people, especially since the depression. It is pointed out that "in West Virginia where there is no voter poll tax, 88 per cent of the population over 21 years of age voted in the 1936 general election. But in South Carolina only 13 per cent voted; in Alabama 19 per cent; in Georgia 19 per cent; in Virginia 24 per cent; in Arkansas 17 per cent; in Mississippi 16 per cent; in Texas 25 per cent; and in Tennessee 31 per cent." Although it would obviously be going too far to regard the poll tax as wholly responsible for the small proportion of voters in these states (the average for the United States is 62 per cent), it clearly must bear no small part of the blame. Southern labor is weak because it is largely disfranchised. Dr. Ellis calls attention to the recent change in Democratic party rules, by which representation in the national committee will be determined by the size of the Democratic vote in the several states, and remarks that this change has already started a movement in the south toward the liberalizing of voting restrictions. For years southern labor has been waging an unsuccessful fight against the poll tax. Here is help from an unexpected quarter.

Does Bingo Support The Churches?

SOME slight exaggeration may mar the article in the May 7 *Collier's* on the dependence of the churches upon the profits of the gambling game of bingo, but that is nothing compared with the way in which the practice mars the churches wherever it exists. It exists sufficiently to have stirred some church leaders to denounce it. The Roman Catholic bishop of Milwaukee and the Episcopal bishop of Chicago have both forbidden it in the churches of their dioceses. The *Collier's* article, a very interesting one with an abundance of factual material about the game though not much about the extent to which churches are actually employing it, is entitled "With Benefit of Clergy." The impression is that, if the bingo board has not yet quite superseded the collection plate as an instrument of church finance, the bingo party has at least taken the place of the ladies' aid, the strawberry festival and all the other devices for raising special funds, and that it has made for itself an important place in the support of many churches which were never addicted to these more rural and unsophisticated techniques. In the absence of reliable statistics it would be fruitless to argue the question as to whether this is an exaggerated impression. It is enough to note that this insidious gambling practice, which The Christian Century and many other religious papers have condemned, has made sufficient inroads in a sufficient number of churches to elicit colorful comment from a writer in a secular magazine. The writer is neither denouncing bingo nor criticizing the churches for using it, but is merely giving a detached and rather amused description of the scene as it looks from the outside. It is something other than amusing to one who considers religion a serious matter and is concerned about the good name of the church.

First Rob the Jews, and Then Starve Them!

MARSHAL GORING'S latest decree as economic leader of Germany, settles the fate of the Jews in the expanded reich. It also fixes the moral fate of nazi Germany, if that fate had not been fixed before. Under the terms of the decree all Jews in Germany, including those of foreign nationality, are to report to the government by the end of next month all their possessions in excess of 5,000 marks. (The mark is now worth about 40 cents.) After all Jewish wealth has thus been sequestered, Marshal Göring is to have power to "take those measures necessary to secure utilization of the property subject to such report, in conformity with the interests of German economy." It is reported from Berlin that the economic ministry has not yet decided whether the Jewish property thus acquired will be "aryanized" (turned over to Aryan purchasers at forced sale) or simply taken over by the government. Either way, the result will be the same. The 400,000 Jews remaining in Germany are first to be robbed of what they still possess, and then starved. Then, according to the *Schwarze Korps,* organ of the elite nazi S.S. corps, those who persist in clinging to life will be deported either to Palestine or to Madagascar. Soon after Hitler came into power a spokesman for the German foreign office, while addressing a group of Americans in Berlin, defined the Jewish policy of the National Socialist party as "benevolent extermination." There was some question as to the meaning of the term at the time. Marshal Göring now makes it entirely clear. *This* is "benevolent" extermination. Don't shoot your victim to put him out of his misery; simply rob him and then let him starve to death!

Or go into beggary in exile. Since this order affects American Jews with investments in Germany, the United States is directly involved, for the present treaty between the two countries provides that the property of American citizens in Germany "shall not be taken without due process of law, without payment and just compensation." The American government, it would seem, can hardly be indifferent to such an outrageous infraction of treaty rights. We await the next move from Washington.

Catholic Pressure on the Press

TRUTH is mighty and will prevail. So we have all been taught from infancy. But falsehood is also fleet of foot and long of wind. If it does not endure to all eternity, it sometimes flourishes for a long time and does much damage while it lasts. Opinions, whether true or false, are disseminated not automatically but through human agency. That is one purpose of education. It is the chief purpose of the periodical press. Therefore it is no presumptuous meddling but a policy of good sense to speed truth on its way and check error by refutation.

Such reflections come to mind as one seeks to understand the recent consolidation of press committees of many Roman Catholic societies and agencies for the avowed purpose of checking what they call "anti-Catholic propaganda." This movement originated with the Jesuits and has been promoted by the able and energetic Jesuit weekly *America,* chiefly under the advocacy and direction of the Rev. John A. Toomey, S.J. The first complete organization has been achieved in New York City, where press committees of eighteen Catholic societies have, to quote Father Toomey, "effected a united Catholic front in the press and magazine field."

The procedure of this consolidated "press relations committee," in so far as it has yet been developed, is to have a subcommittee for each important newspaper and magazine, to "keep a sharp lookout for anything in the nature of propaganda injurious to Catholicism," to interview editors and secure retractions or apologies when anything is published that seems sufficiently injurious to warrant action, and to spread the word among all Catholics as to which papers and magazines are favorably disposed and which do not respond to the committee's representations.

Again quoting Father Toomey: "Gradually the hosts of Catholics in New York will become increasingly aware which newspapers and magazines are willing to print the truth about Catholicism and issues affecting Catholicism, and which are not." As there are 1,733,954 Roman Catholics in New York City, according to the United States church census of 1926, the dissemination of such information as interpreted by the consolidated committee, may be expected to be a matter of some importance to the publications concerned, from the standpoint of both circulation and advertising.

It is specifically stated that it is not the intention to "gang up" on the papers or to intimidate or coerce them. "The function of these committees is not primarily one of protest or criticism, but rather one of education and enlightenment. They will operate positively always, negatively only when the need so demands." Still, the promoter of the enterprise is not oblivious to the fact that in unity there is strength, for the exercise of influence upon newspaper policies as in other fields. "Editors, owners are human. It is human nature to treat carload-lot buyers a little differently from small-fry purchasers. The amalgamation of the societies' press committees, the feeling that such groups exist, should gradually build up a salutary reaction in editorial offices. Men do not mind much having little dogs snap at their heels. Few men, however, care to have large lions getting cross with them."

The disavowal of any purpose of intimidation must therefore be read in the light of this warning phrase. It is hoped that this comparison of the united Catholic press committees to large lions that may get cross will not be classed as misrepresentation or an anti-Catholic propaganda. The words are Father Toomey's, not ours.

But they are not particularly sinister words, and they should not be taken with stark literalness. They do, however, reveal the realities of the situation. Naturally and inevitably, back of this concerted effort to educate the editors by bringing them to see things as the Catholic press committees see them lies the threat to take appropriate action of a punitive sort if they resist the educational process. There is nothing necessarily vicious about this. It is part of the democratic process. Newspapers with a large German constituency take pains to avoid wounding the sensitivity of Germans. Periodicals which have many Christian Scientists or many Jews among their subscribers and advertisers consider the feelings of Jews and Christian Scientists. Both of these groups have well organized agencies whose business it is to see to it that nothing prejudicial to them passes without protest, and the protests are generally effective. It is true that a very large and highly organized group may exercise a degree of pressure upon the press which will rob it of a considerable degree of freedom.

Father Toomey and *America* have an answer to this, but it is not a wholly convincing one. They say: "Freedom of the press was not established for the benefit of owners and editors. The founding fathers did not conceive of freedom of the press as freedom for editors and owners to print anything they liked. Freedom of the press means freedom for the readers to get the truth, the whole truth, and nothing but the truth."

That is, of course, true in a general way, though it may be questioned whether the public can ever get the whole truth if any group whatever exercises such influence or authority that it can prevent the publication of everything that it does not consider the truth. The mayor of Vincennes, Indiana, professing only zeal for the publication of nothing but the truth, recently caused a raid upon a printing office where criticisms of his administration were being put into type. The facts about this case are not all in hand, but on the face of the reports it appears that the interest of the public and of the truth would have been better served if the criticisms, even though perhaps erroneous, had been freely published and freely answered, than by the suppression of what the mayor considered untrue.

There is something very dangerous about the doctrine that only the truth has a right to be heard. It requires a

tribunal to decide what is the truth before it has a public hearing. Some things are matters of fact and demonstration; others are matters of opinion and judgment. Even an opinion may be true or false. But to restrict publication to that which is true—that is to say, to that which some person or some group declares to be true—is to destroy freedom of speech and of the press. Freedom of the press exists for the benefit of the public rather than of the publishers. But the public is more likely to get the whole truth if error—or that which an authority or an influential group deems error—also has a chance to be uttered. This is akin to what Cardinal Villeneuve calls "perverse liberalism." We think it is sound liberalism.

Parallel with *America's* promotion of the consolidation of Catholic press committees has run its "bias contest," also conducted by Father Toomey, in which prizes have been awarded for the detection of the most odious examples of anti-Catholic materials in the public press. Nine prize winners have been announced. The first prize went to a reader who discovered, in the *vox pop* column of a Hackensack paper, a letter expressing the stupid opinion that Jesus was the illegitimate son of Mary by a Roman soldier and that we do not need Jesus to solve our present problems. The ninth was won by a reader who found that the *New York Times* had devoted more space to news from the loyalist than from the nationalist side of the Spanish conflict. Others were for criticisms of the church in Spain as an ally of the army and the aristocracy, for an article stating that 51 per cent of the Catholic women of America believe in birth control, for a criticism of Franco's air attacks upon noncombatants, and for an "unfair and misleading" treatment of the Catholic position in Quebec —but without quoting the statements made or specifying in what respects they were unfair and misleading.

If these two things can be put together—perhaps they should not be, but the identity of the source suggests that they may be not unrelated—one would conclude that the united Catholic press committees will exercise pressure to see to it that the newspapers give more favorable treatment to the Spanish nationalists, that the utterances of the hierarchy in Quebec are to be censored before being given to American readers, and that when birth control is mentioned it shall be only to report the teaching of the Catholic church and not the practice or opinions of Catholic women, as well as to suppress the moth-eaten and nauseous scandals that have constituted the stock in trade of the professional Catholic-haters for generations and that every self-respecting editor tosses into the wastebasket as often as they appear.

On the whole, the consolidation of Catholic press committees is not a bad thing. Many editors will think it somewhat unnecessary, if its purpose is only that which appears in the prospectus. The general impression in newspaper offices is that the Catholic cause has seldom suffered from any timidity on the part of Catholics to protest against publication of matters which they may consider prejudicial to their faith. Father Toomey thinks they have been far less effective in their protests than the Jews. We doubt it. Such newspaper editors as we have known have seemed to have a wholesome respect for Catholic sensibilities. But that does not greatly matter. The new organization may do a great deal of good. Every editor who is worthy of his job wants to print nothing but the truth and to retract every error into which he may inadvertently fall. Editors are glad to be instructed. They are happy to receive more facts and to listen to the presentation of differing points of view. The consolidated committee will render a real service if it will minister to this desire. But not if it says: This is the truth; print it because we say so or the large lion will get cross.

Methodism Unites!

[Editorial Correspondence]

Birmingham, Alabama, April 30.

IT WAS exactly two minutes past five yesterday afternoon when the voting started. Over the vast Municipal Auditorium, where all through the day debate had raged, a sudden stillness descended. The last minute flurry of motions and counter-motions, appeals to the chair for interpretations of the impending action, final revisions of the roll, ceased. A bishop prayed. The secretary took his stand beside the microphone.

"Alabama Conference. John W. Frazer."

From somewhere back in the hall a faint voice answered. "Aye."

"John W. Frazer votes aye. Henry M. Andrews."

Another muffled response.

"Henry M. Andrews votes aye. J. Fletcher McLeod."

The answer carried more clearly this time.

"J. Fletcher McLeod votes aye. W. M. Curtis."

At the reply the whole hall stirred.

"W. M. Curtis votes no."

The first vote had been cast in the General Conference of the Southern Methodist Church against the unification of three major branches of American Methodism. Half an hour later, at 5:37 to be exact, the secretary reached the end of the long roll.

"George W. Bright."

Again that faint response from the floor, and again the secretary's voice booming out through the public address system:

"George W. Bright votes aye."

Instantly countless unofficial tally keepers jotted down the figures which were to be presently confirmed: For unification, 434; against, 26. The last barrier to Methodist unity had been swept away. The final vote had been taken. Union had been decreed. The deed was done.

Well, perhaps not entirely done. There were still a few legal hurdles to be surmounted. Within a few hours the bishops had appealed to the Judicial Council of the southern church to pass on the legality of the process by which union had been voted. Ever since the General Conference opened, the "nine old men" who make up this supreme court of the denomination had been sitting in a special box in the assembly hall, listening to the debate. Few believe that there is much chance of an adverse verdict from this tribunal. Indeed, there were whispers—doubtless as lacking in factual foundation as such rumors usually are —that the Judicial Council had come to Birmingham with its favorable decision already written. After the council has registered its approval there will probably be still fur-

ther appeals to the civil courts. But these, even if upheld, can accomplish no more than to keep out of the united church a few parcels of property claimed by local congregations which do not favor union. And the chances for adverse verdicts in the civil courts do not appear bright.

So far as the main issue is concerned, the vote here yesterday afternoon was decisive. Three of the Methodist branches—Northern Methodist, Southern Methodist and Methodist Protestant—are to unite. Sometime within the next year the joint conference will meet which will bring into being what is to be called, succinctly and sufficiently, the Methodist Church.

The actual voting of union by the Southern Methodists afforded a strange mingling of the dramatic and the ordinary. The situation itself was dramatic. For more than ninety years the two episcopal bodies have been divided; the rift which led to the formation of the Methodist Protestant Church occurred in 1830. Ten years ago a plan of uniting the two episcopal branches was barely defeated in the southern church, largely by the direct intervention of two conservative bishops and by appeal to the racial issue. This year a new plan was being voted on which sought to wash out the race question by setting Negro members of the northern church apart in a separate jurisdiction where they might function as an autonomous but segregated unit of the proposed united church. This new plan had passed the Methodist Episcopal and Methodist Protestant bodies easily. It had been approved by the annual conferences of the Southern Methodist Church by an almost seven-to-one vote.

Suddenly, however, as the Birmingham gathering neared, virulent opposition broke out in the southern denomination. Bishop Candler and Bishop Denny, although now retired, returned to the lists to lead a last-ditch fight against unification. Bishop Denny's son, a Richmond lawyer who has served as an assistant attorney general of Virginia, led in the formation of a "Laymen's Organization for the Preservation of the Southern Methodist Church." Socially conservative laymen, particularly in South Carolina, Georgia and Mississippi, rallied for a vociferous campaign which produced in many congregations rallies surcharged with emotion and sowed the denomination with disaster-threatening printed propaganda. Two days before the General Conference opened, at a climactic mass meeting in Birmingham, Bishop Denny sought to raise again the old fear of a Negro invasion of southern white churches.

What would be the effect of all this noisy and desperate opposition? Would the new plan of union, approved by the other denominations involved, again be defeated at the last minute in the southern body?

That was the overshadowing question which lent dramatic quality to the gathering of the southern General Conference. The actual showdown turned out to be very tame. When the conference assembled, action on unification was placed first on the agenda. A brief flurry marked the presentation of the episcopal address—traditional opening event in such Methodist gatherings—when the two intransigent bishops refused to sign the document in which their eleven episcopal colleagues recommended the plan of union to the conference delegates "for thorough consideration and such action as is befitting." For the first time in the denomination's history a minority episcopal address was presented, arguing passionately against the plan. At once, Bishop James Cannon, Jr., took the floor to castigate Bishop Denny and Bishop Candler (who was not present) for their action. Thunders of applause left no doubt as to the sympathies of the delegates.

All the next day was set aside for debate on the unification proposal. With only a brief recess for lunch, speakers followed one another to the rostrum at fifteen minute intervals. By agreement, arguments pro and con were alternated. Opponents of unification had charged that full discussion had been suppressed in annual conferences and in district assemblies; the General Conference indicated its intention of letting every delegate who wanted to discuss the issue have his turn on the floor. In the light of the final outcome it would seem as though almost every negative voter must have taken part in the debate. By the time the roll call was ordered, the opposition had almost literally talked itself out.

The debate can hardly be said to have been of a high order. It soon became apparent that the principal argument the opposition had to offer rested on a tenuous legal technicality growing out of the action of the North Mississippi annual conference in voting against union by a narrow margin of eight votes. A switch of only five votes in this single Mississippi body would have wiped out even that dubious argument. A few lay opponents of unification tried to raise the racial bugaboo; one even warned that union with the northern church would open the south to a new invasion by the Republican party! Arguments in favor of the plan were on a higher level, but few of them could have been called distinguished.

The fact is that the General Conference had assembled with its mind made up as to what it intended to do, and it went ahead yesterday with calm determination to do it. Only twice was there any real stirring of the delegates' emotions. Once a speaker opposed to union charged that adequate discussion had been suppressed in local congregations and in district conferences, and shouts of "No! No!" rose from all parts of the hall. Once a speaker favoring union suddenly burst out: "I have a serious suspicion, and you have, too, that this opposition is not a laymen's movement." There was a moment's breathless silence; then came the single crashing thunder of applause to punctuate the entire debate. Birmingham newspapers reported that at one point, when an opposition speaker claimed that the south does not want any change in the status of the Negro, a "rebel yell" of approval rose from the balcony. It may have been so; I didn't hear it. If it was so, the rebel yell has grown much feebler than when it first registered on northern consciousness.

And so, finally, came the decisive vote, as I have already described it. The result was received with astonishing quietness. A casual observer might have thought that the action which had been taken was regarded with near-indifference. Even the singing of "Blest be the tie which binds," which followed the announcement of the outcome, seemed lacking in spontaneous exultation. What "rousements" there were were left for the evening session, when the fraternal addresses delivered by Dr. James H. Straughn, president of the General Conference of the Methodist Protestant Church, and Bishop Edwin Holt Hughes, senior

bishop of the Methodist Episcopal Church, turned the proceedings into something in the nature of a ratification session.

Yet there were facts about that vote which showed how deeply the southern church had been brought to believe in Methodist union. For one thing, the majority registered, 434 to 26, was proportionately greater than that in either of the two other denominations involved. For another, such opposition as developed was so scattered as to lose its claim to importance. In only one annual conference, the Upper South Carolina, where one ministerial and four lay delegates voted "no," could the opposition gain so much as an even division of a delegation. The delegation from the single annual conference which had voted against union, North Mississippi, cast only two negative votes, both by laymen. Not a single negative vote was cast by a woman delegate, and it is the women of the south who are traditionally supposed to be most concerned over the race issue. Not a single negative vote came from west of the Mississippi.

That flood of affirmative votes cast yesterday afternoon meant something very significant—something far too deep to be expressed in a momentary emotional outburst. It seemed to me that I could detect at least seven factors making their presence felt as the majority for union piled higher and higher.

In the first place, the vote showed that the sentiment in favor of unity which has already registered in other parts of world Methodism has penetrated deeply south of the Mason-Dixon line. As Bishop Hughes pointed out last night, the new Methodist union approved here yesterday is but the latest in a succession of Methodist unions consummated in recent years. Too few non-Methodists have observed what has been going on in this respect in the world-wide Wesleyan family. Union in the United States only follows recent unions in England, in Canada, in Japan, in Mexico, in Korea. Among themselves, at least, the Methodists are in a uniting mood.

Second, the vote showed that the issues which brought the divisions in 1830 and 1844 are finally liquidated. The Methodist Protestant Church was formed by men who insisted on lay rights in Methodist government and rejected the principle of episcopal administration. Laymen have participated for years in the government of both the Methodist Episcopal Church and the Methodist Episcopal Church, South. The Methodist Protestant Church long ago adopted the principle of an administrative episcopacy, refraining only from use of the word "bishop." As for the division of 1844, the issue then at stake was slavery. Most of the delegates here at Birmingham, I am confident, would agree that slavery was a curse to the south.

Third, the Civil War is really over. That 434-to-26 vote was, in considerable measure, a southern way of saying so.

Fourth, the race issue is no longer enough, left to itself, to decide the course of action of a liberal southern denomination. This negative factor operated positively.

Fifth, the opportunity to form the "biggest" church in American Protestantism made its appeal. There will be almost 8,000,000 American members in the united Methodist Church. Several speakers in yesterday's debate denied that this prospect was influencing their action, and such denials were undoubtedly made in good faith. Yet the very utterance of the denial was not without significance. It proved that the fact itself has registered in the Methodist mind. The Methodists are not afraid to exercise power.

Sixth, younger ministers in the southern church see in the approaching union a promise of greater freedom, both in their pulpits and in the projection of a social ministry. Behind the prospect of a national denomination they see escape from a sectional emphasis which has sometimes operated, both ecclesiastically and socially, to restrain liberal tendencies among the clergy.

Seventh, thoughtful members of the southern church, laymen as well as ministers, are deeply concerned at the present world situation and outlook. Here, I believe, is the ultimate factor which served to sweep away all but the die-hard opposition to union. It is to measure up to the requirements of a world rushing toward self-destruction that most of these Southern Methodists have willed an end to sectional division. True, the immediate result of the union voted yesterday may be an intensified denominational consciousness. For a few months, or even longer, the glories of a "United Methodism" may seem dazzling and satisfying. But this union of Methodist branches will ultimately, I hope, prove only a first step toward a larger and more inclusive Protestant union in the United States and throughout the world. The consummation of this first change in the organization of these three Methodist bodies should make easier progress toward a later and a larger Protestant union.

It is an interesting group of men and women who make up this final General Conference of the Methodist Episcopal Church, South. Despite the presence of the new *Methodist Hymnal* in their hands, they sing the old hymns. Their prayers fall into familiar cadences. Their sermons and their speeches tend to follow long-used rhetorical models. But they are men and women who are clearly moving into a new world, both socially and ecclesiastically. They are voting—if their more recent choices offer a criterion—for a new kind of bishops. They show a new capacity for self-criticism. (Witness their readiness to laugh at such signs of Democratic party orthodoxy as cropped up in the unification debate.) They are attaining a new racial outlook. (Witness, again, the remarkable section on the race problem in the episcopal address to the General Conference.) They have a new social consciousness. Alva W. Taylor has well summed this up in his testimony: "The Southern Methodist Church is at once the most cooperative and the most socially minded of southern churches, and its progress is the least hindered by the intrusion of those controversial theological issues that so often erect hurdles and open detours in the path of vital moral and social advances."

It would be possible, I fear, to have Methodist union on the terms of the plan finally approved here yesterday without having anything of profound importance happen in the local congregations and annual conferences of the uniting churches. There is a chance that, under the new system of jurisdictional conferences, new divisions might be fostered rather than a genuine unity achieved. But after sampling the atmosphere of this southern General Conference, I doubt that this will happen. It is the *spirit* of the men and women here which reassures. Unless I totally misjudge them, theirs is an affirmative spirit; an adven-

turous spirit; a determined spirit. They really want something to happen which will transform their churches, and contribute to the transformation of all the churches. And because they really want this to happen, it will.

PAUL HUTCHINSON.

The Village Pump

EDITOR THE CHRISTIAN CENTURY:

SIR: Much fun has been made by wits, ancient and modern, about the village pump, that symbol of a rural neighborhood. Those whose politics are concerned with that pump are contrasted with those who are busy upon larger concerns. Those who leave the village become broader, wider, deeper men. Those who remain are condemned to remain parochial all their days. "Narrow" is the word for them. The urban preacher is sorry for his brother who preaches to the people within the little village. Indeed religion in the village is thought to be on a somewhat inferior level to religion in the city.

I remember seeing a film designed to attract youth to the holy ministry; the hero was rewarded in the end by an important city appointment, and was last seen arrayed in a splendid fur coat. He had been delivered from the village and his feet set in a large place. I was thankful the audience did not take this too seriously.

I wonder if these standards are defensible. I am at least sure that in all forms of social life we lose much by the decay of the sense of neighborhood which was once enjoyed and is still enjoyed in the smaller and more compact community. It may be under sentence of death; we may all be compelled to group ourselves into vast, most impressive and yet impersonal units. We may gain in our sense of multitude, and yet lose something of priceless value.

I have been reading, as everyone should read, Dr. H. Paul Douglass on *Church and Community in the United States*. I see a frown on your face as you discover me trespassing on the pastures of the reviewers and theological experts; but you will agree with this piece of advice I am offering. I have not been moved of late more deeply than by some words from that fine essay. He is recalling the memories of a child who grew up in a wooded countryside, in which the church was open only for the two months of the short summer. What was it that impressed the child in the church? "Here were familiar hands known as forever grasping—the axe, the spade, the reins, the oar—which sowed, reaped, washed, mended, weeded, knitted, but which lay passive in church, relaxed, quiet. Faces were smoothed, voices made gentle. What was this strange other dimension of adult life, belonging to the high, still, white meeting-house, which put tense and knotted hands at rest?" There can be read the meaning of the neighborhood for the soul. Without that revelation life loses something which no other experience in the larger world can replace.

Do you ever grow alarmed as you see the mass formations in this new world? And do you not wonder sometimes whether those who lead us in our churches are not being tempted to take their guidance from the political and economic guides, who think in millions?

It may be true, though I doubt it, that for certain social purposes there is no great need for the sense of neighborhood. I am perfectly certain that the Christian church cannot lose, without suffering gravely, the experience which the little village meeting-house can give. And wherever his lot may be cast, no man, however ecumenical he may be, can afford to do without the personal touch which the local society alone can offer.

Have you noticed in the lives of some great men a growing aloofness from the individual life? What Big Men need is to forget Man sometimes to talk to men. A return to the village pump! That is the one remedy which might be widely applied. Let them seek a smaller sphere and in seeking find themselves.

Yours ecumenical but local,

QUINTUS QUIZ.

VERSE

May Morning

TASTE to the full this fleeting hour.
(Who knows how much the future holds of pain?)
Twelve moons must wax,
Twelve moons must wane
Ere this bright beauty comes again.
(All summer's scorching heat,
All winter's stress
To build one perfect hour of happiness.)
Then seize this moment; bind it to your heart
Lest, with its passing, joy too shall depart.

UNA W. HARSEN.

Now, in the Mist

NOW, in the mist, all things are fugitive,
All shapes are shadows, pale and undefined.
We paint them with the colors of the mind,
Giving such beauty as we have to give.
Only a dream half realized inspires
This deeper joy, too deep for any word—
The echo of a melody unheard,
A glow of warmth from unseen inner fires.
Think not, then, poet, to bring home your quest
Dissected, analyzed, each part explained;
For beauty is forever unpossessed,
Forever calling, never quite attained.
To see the shadow and to feel the rest
Is much to hope for—more than most have gained.

CHARLES HYDE PRATT.

In Spring's Cathedral

AWARE of mystery, I come
To bring the tribute of my speech
For blinding whiteness that is plum,
For colored rapture that is peach.

I touch the fragrant bloom with sound,
I worship wonder with a phrase.
In spring's cathedral I have found
Repentance, sacrifice and praise!

ELINOR LENNEN.

Japan Invades China with Drugs

By Muriel Lester

AFTER my return to London from China in March 1936, various reports reached me during the next fifteen months from foreign observers, medical men, journalists and missionaries, that the drug situation in China was becoming steadily worse. Chinese mayors and magistrates were unable to prevent the sale of poisonous drugs by Japanese and Korean traders because the latter were protected by extraterritoriality; these Japanese citizens were untouchable in cases where Chinese drug traders would be severely punished. After special publicity at Geneva or as the result of representations made by some public-spirited Japanese, a raid would on occasion be undertaken by consular authorities. One such led to thirty men being arrested, but other peddlers promptly took their place.

Traffic Hard to Control

Mr. Kawagoe, the Japanese consul general in Tientsin, promised me he would do something to control the traffickers under his jurisdiction; as a result a raid on a certain town was ordered. However, the news of it reached the drug merchants there before it could be carried out, and their well organized association warned most of them to go out of business for a week or so. These warnings were sent by public telephone, several of the messages being left with the Chinese operator for him to deliver as soon as the subscriber's number was free. A few months' imprisonment or banishment, especially when the border is only a few miles away and return is easy, did not prove intimidating and fresh plans were made to attract customers to drugs. Opium is an old story with the Chinese—they know how to cope with its effects—but heroin and morphine are comparatively new and far more potent. They work with terrific speed; a single shot of morphine may lead to addiction. One may take a few whiffs of heroin in a cigarette without knowing that one is being inveigled into a literally deadly habit. A packet of heroin may be purchased for 10 cents (three United States cents, or three English halfpence).

During 1936 the traffickers set up clinics at village fairs advertising their skill in curing tuberculosis and other diseases. The medicine sold was always the same, heroin or morphine. The country folk were ignorant of what was happening to them, and when the effect of the medicine wore off, feeling worse than ever they returned to the clinic for advice. They were told they must persist with the treatment. All over China and into Hongkong these drug peddlers penetrated systematically.

Early in 1936, the Nanking government passed a law that every addict should present himself within the next twelve months at one or other of the treatment centers provided and undergo a cure, and after that period anyone found taking drugs would suffer the death penalty. Much remedial work was done during the period. Those who did not come voluntarily were fetched and treated under prison conditions; the others had hospital care. The expenses of all were met by their communities, rural or urban.

Sell Only to Chinese

In Tientsin one city hospital was devoted to this work and another put aside part of its premises for the same purpose. Mission and private hospitals also gave treatment to addicts. In one of these I saw the patients' casepapers with their photographs before and after cure. Letters from grateful relatives were preserved; one which referred to the "goddess doctor" bore the seal of the village elder. Among the patients from rural areas, about four out of five took heroin or morphine; one in five took opium; one in every thirty was a woman.

When the new Peace Preservation Council was set up in the Japanese-occupied territory last August, it was announced that the Nanking law no longer applied. The drug habit reassumed its tyranny. Anti-narcotic hospital work was stopped. In the old Japanese concession is a street in which about 50 per cent of the houses are drug joints. They are not allowed to sell to the Japanese, but foreigners and Chinese, men and women, are offered the stuff openly as they walk through the streets. No trade was apparent however when I visited the street (February 3); the shops had been temporarily closed the previous day. It was reported that coolies employed by the Japanese were paid part of their wages in drugs, but I was not in a position to get evidence of this.

Opening Small 'Clinics'

In Peiping I spent a morning (February 14) visiting drug joints. There are plenty of them. The Japanese are no longer allowed to carry on this trade, and their drug shops are now left in charge of Koreans. Those shops receive Japanese protection, but Chinese police arrest any Chinese trafficker whom they find. Death is the penalty. A Chinese trafficker looked very frightened when we appeared. The difference between his furtive expression and the self-assurance of all the Korean dealers was marked. My companion was an American journalist who speaks Chinese fluently. We were able to buy as much as we liked, but our usual purchase was only twenty cents worth. Five customers bought heroin during the ten minutes we were in one shop. Here we learned that the best grade of heroin comes from Dairen and sells at $18 an ounce. This is two and a half times the cost of Tientsin heroin. Small boys were on the look-out for customers and led us genially along the sidestreets. A middle-aged procurer took us to a brothel where we purchased more heroin. Here they told us that many traders had left Peiping to follow the army into pastures new, but their places are quickly filled by others. This establishment supplied the more expensive brand from Dairen as well as the Tientsin brand.

We went to a house belonging to a Russian cabaret manager who also owns a hotel in Tientsin. Though drugs are habitually sold here, we could not enter as he had gone

to Taiguan to extend his business and the two Japanese who were retailing heroin in his house, using his name to protect themselves, were not at home either. The thing that troubled me most in Peiping was the number of small clinics which the Japanese are opening. They are well lit and very attractive. Most of them use illumined street signs to guide passers-by from the main roads to their doors up the side streets. A crowd of rikshas wait outside them at night. They advertise in the papers the various diseases which they cure. The procedure in many of them seems to be that each person on entering is given a cursory examination by an unqualified doctor or dispenser who registers him as suffering from some specific diseases; then he is allowed to buy as much heroin or morphine as he likes. Here also on certain nights of the week, come the prostitutes to renew their weekly licenses. The well known "Japanese dispensary" was the chief retailing center for drugs in Peiping until a few months ago, when it became illegal to have drug joints on the main streets. Probably that is why the clinics are springing up now. We also went to the big foreign-style house where opium is regularly bought in from Jehol for distribution. The Japanese who own the place have five cars in regular use for this purpose.

Three hundred addicts were set free from the city treatment center last week (third week of February 1938), and the place closed down. In this city trained observers vouch for the fact that Japanese often pay their Chinese servants or business employees half in cash and half in drugs.

Japanese Traffickers Claim Immunity

Last week I revisited Changli (Hopeh), of which I made a detailed survey in March 1935. It has a self-respecting population, a public-spirited mayor, and an excellent long established mission school, hospital, health center and agricultural center. Since the setting up of Manchukuo, all this area which includes Shanhaikuan, Lanhsien and Chingwantao had been invaded in increasing numbers by peddlers of poisonous drugs; but no other town was so well conditioned to resist the evil. The traffickers could find no one inside the city walls willing to rent them a shop. They ensconced themselves therefore in shanties just outside the walls. They ignored the mayor's request to close down their antisocial activities, their pawn shops, gambling dens, brothels and theater, each of which enticed the country people to contract the drug habit. They merely answered that they were Japanese citizens and therefore had no need to obey Chinese law. The mayor's authority extended, however, over any Chinese they might employ, and his police eventually caught one such, confiscated the drugs he was carrying and imprisoned him. The next day the mayor found himself held a prisoner in his own office by armed ruffians who demanded the value of the drugs, $2,500, and the release of the Chinese employee. He had to make payment out of his own pocket before they let him stir.

On one occasion a consular raid was carried out by the Japanese, but the traders grew more numerous in spite of it. After a time another illegal and lucrative trade attracted their attention; as Changli is only ten miles from the coast, it became a convenient center for smuggling. Fifteen hundred registered carts were in constant use between the coast and the Changli railway station. So valuable were the cotton and oil and other goods stored there that in 1936 a machine gun was set up on a raised platform above the station to protect it. The railway company received $300,000 during the year for freightage of smuggled goods belonging to one firm alone.

I was glad to see that Changli folk are still successful in keeping the drug traffickers outside the city walls. There they continue their trade unchecked, though many have gone to follow the army and find new markets among the conquered Chinese.

A new feature introduced in 1936 was the series of small "shop hospitals" outside the walls where "patients" are prescribed drugs and are encouraged to buy a good supply.

News from Peiping has just reached me in Shanghai that the old law imposing heavy penalties on Chinese drug traffickers has been abrogated.

'Opium' Becomes Password

Fourteen thousand refugees were being looked after by the Salvation Army at Chao Tung College, Shanghai, when I visited it. I saw Japanese soldiers stationed on the campus. They have now developed the custom of stopping each inmate as he goes out and inquiring his purpose. If it is to buy opium or drugs they let him pass. Otherwise not.

The words "opium" and "drugs" are unfortunately acquiring something of the nature of a password among Chinese who want to get back to their fields or to rebuild their houses in captured territory. Preferential treatment has been accorded so often to those who patronize the traffic that many Chinese are beginning to feel this is a worse sort of warfare than the bombs and shells which they have experienced up till now. At Liu Ho for instance, the newly formed government is composed of those who habitually use opium. And the only house rebuilt so far is that of a drug trader.

It is a temptation to those who have lost almost everything when an agent's job is offered them. The Japanese deliver the opium to the agent who needs pay only half its cost until the next consignment is required. The opium is delivered taxfree though rice is heavily taxed.

In 1935 I saw many of the three hundred odd opium shops then operating in Foochow. These were run by Formosans. Though illegal under Chinese law, the police had no power to close them because Formosans claim extraterritorial rights as Japanese citizens. The Chinese government, however, had power over its own nationals and arrested Chinese customers frequenting the place. In consequence armed Formosan protectors were stationed in or outside each shop to give addicts a safe conduct home. My friend Mr. E. H. Munson of Shanghai, who investigated the situation in 1935, returned to Foochow last autumn. During his four months' stay there he found no opium shop functioning. The traders disappeared when the Japanese left the city last summer.

An American minister traveling in the Orient visited a certain town in north China. He was surprised and delighted to find there a new Christian church of about 23 Koreans. After the service he talked in a friendly way to

the members and asked them why they had come there. "Oh, we were sent" was the answer. Further conversation discovered that five out of the twenty are running opium dens. How did they as Christians come to be mixed up in such a trade, he asked. "That was the job assigned to us on arrival," was the answer.

The True Revolt in the North

By Clifford Ansgar Nelson

RECENTLY The Christian Century published an article by Ezra H. Young, describing the revolt against the church which is supposed to be taking place in the Scandinavian countries. There were so much of factual interest and sympathy with Scandinavian spiritual movements in the article that one hesitates to take issue with the writer. But the premise upon which his observations are based, namely, that "except for a few fundamentalists and ritualists the church in Scandinavia is a dead issue," is so evidently, in my opinion, a false generalization that it must not go unchallenged. Especially is it a dangerous policy to lump the churches of three countries together and claim that they are uniformly moribund and anachronistic. I have no desire to condone the irrelevancies and obscurantisms that inhere in the preaching and theology of any church, and certainly in state churches, but my knowledge of the Scandinavian scene does not corroborate the statement of Mr. Young that the "Scandinavian churches are little more than a parade place for the elite, a glorified military museum."

Virility in Swedish Preaching

My observations on the church life of Scandinavia are based upon intimate contact with the church of Sweden for several years, including two visits abroad, one of which brought me close to the pulsebeat of the church life of that country for a period of more than three months, with travel in almost every section of the land. Mr. Young confines his story largely to the Danish church and generalizes, from listening to sermons and expressed opinion in that nation, upon the whole of Scandinavia. With less knowledge of Denmark and Norway than of Sweden, I confine my story of the Scandinavian church to what I know to be true in that country. The wholesale negative criticism of the Scandinavian national churches is at least not correct with regard to the church of Sweden.

Instead of finding a "message which has no vital relation to reality" I have been pleasantly surprised to find in the theology and activity of the church of Sweden a virility and wholesome modernity that runs parallel with the country's social and economic sanity. My prejudices, nurtured from boyhood, told me that I would find a backward, unprogressive and spiritually dormant church when I first went abroad some eight years ago, just as I expected to find a dull, agricultural people in a country like the mid-Victorian Sweden that my parents had left behind them. I had to rearrange my prejudices completely. If it was something of a shock to me to be caught up in the urban modernity of the present-day life and culture of Stockholm, it was also an unexpected experience to find a Swedish church alert and eager to face the demands of the new day in her worship and thinking. My acquaintance with the vigorous leadership of the church of Sweden was a delightful surprise.

Since that time my admiration for the Swedish church has steadily grown, and my horizons have been immensely widened by knowing her men of thought and inspiration. I was not unprepared to find last summer at the conferences at Oxford and Edinburgh that among the leading spokesmen from the continental churches were the representatives of this northern nation. Students of contemporary theology have some happy moments awaiting them when the great works of the leaders of this church become available to them. Only recently has the work of translating Swedish theology into English been begun on a scale commensurate with its worth. The Anglo-Saxon world has only begun to discover the wealth of riches to be uncovered in the work of Söderblom, Aulen, Brilioth, Nygren, Rodhe, Bohlin and many others.

Revolt in Sweden has not been a revolt away from the church but a revolt from within, leading to the rediscovery of a dynamic and vigorous Christianity which fits the temper of the world crisis and has equipped the church with a leadership eminently fitted to speak the eternal world in a modern world. It was to be expected that such a movement would stir the forces of reaction and have to battle its way to a hearing, but because of its spiritual strength and assurance of its mission it has won the day.

A Renaissance in Theology

This renaissance in theology came in the first decade of our century, simultaneously with the political and economic awakening of the country. Recently I saw a cartoon drawn in 1910 in an old magazine from Stockholm. Sweden was represented as an immensely overfed gentleman sleeping soundly while a political leader (Social Democrat) and a clergyman were prodding between snores with the cry, "Awake!" coming from their lips. It was a symbol of the times, because with the industrial awakening went also a quickening of the interior life of the church. Three names were prominently associated with the beginnings of the new renaissance of the church: Einar Billing, Manfred Bjorquist and Nathan Söderblom. Their movement was known as the "Ungkyrkorörelsen" or "Young Churchmen's Movement."

Einar Billing, at that time a professor of theology at Upsala University, was the creator of the new ideal that found lodgment among the students, for this was a stirring primarily begun among university and college students. He supplied a new conception of revelation which transformed

it from a static and academic matter of historical creeds and confessional statements, into a living reality. "If one were to know 'living history' and come into personal contact with God's revelation in history, this could not be done by standing aside and watching the historical drama as an observer, even an interested one. It could be known only if one entered the arena and became a part of the struggle that this historical drama really was. One must be ready without compromise to give oneself sacrificially and redemptively to the contemporary struggle." Such were the flaming thoughts in a stirring address on the atonement that became a call to youth to enter the struggle for the redemption of life. Billing, who is today one of the older of the bishops of the church, captured the imagination of the youth of the church with his new conception of the dynamic quality in the redemptive message of the church and her gospel.

A Church Crusade

Manfred Bjorquist, in that day a talented student, was caught up by the new spirit of the hour and was able to arouse the popular mind. With himself at the head, a large number of students visited more than seven hundred parishes in 1908 and 1909 raising the call to battle and calling upon the young people of Sweden to enter a crusade for Christ and his church. Their message was that Christ too had entered the drama of history and given his life. Through him still operates a living power to change life and re-create society. He would do great things for Sweden through those who would offer their obedience to him. The living stream of history still contains the power of a resurrected Christ which flowed down to the contemporary world with its conflicts. Into that stream one must enter and share the struggle.

Manfred Bjorquist preached his crusade in season and out of season. "He that looks only to heaven becomes a romantic dreamer, he that looks only to earth becomes a static realist. He that is faithful to the heavenly vision and also to the earthly, afraid lest he lose either—he becomes a warrior, and in order to endure, God's champion." Thus sounded the clarion cry that won the admiration of the Christian youth.

The abiding practical result of Bjorquist's work has been a folk school established in 1915 at Sigtuna with a program of creating a Christian citizenship that would touch all phases of life. It was the crystallization of the ideal into an institution. Beyond the portals of the school the foundation at Sigtuna has been the home of numerous conferences with all kinds and classes of people. This alone has been a marvelous agent in the body of society. Each year there is a conference between labor leaders and the church's representatives; a conference which one labor leader told me has done more than anything else in Sweden to bring a mutual understanding to both groups. Other conferences in recent years have been between industrial leaders, laboring men and churchmen; medical men, psychiatrists and clergymen; educators and churchmen; sportsmen and churchmen; literary men and churchmen, and so on. In short, here is a place where for years the free discussion of the tensions between the church and the world has been going on very much in the style of the Oxford Conference of last summer.

Bjorquist is still a virile force in the life of the church of Sweden, not himself a clergyman, but working within the framework of the church and in entire sympathy with it. "Sweden's People—God's People," is the motto for his continuing crusade.

The Homeland of Söderblom

And it must not be forgotten that this is the country of Nathan Söderblom. The renaissance had its most distinguished leader in this man who carried the ideals of the movement into international areas. The church, which in the homeland was to be the redemptive agency for all the people, he conceived to be part of a larger body which was to be at work redemptively in all the world. There is not time to trace here the ardent labors which make Söderblom's name forever remembered in the beginnings of the modern ecumenical movement. His genius was too great for any one land. An ardent lover of his homeland and her church, he yet dreamed of a church universal which could not be isolated in any country or any denomination. As Archbishop of Upsala, he found energy despite his local burden of work to gather the forces of unity in all of non-Roman Christendom and finally achieved the first ecumenical Conference on Life and Work in Stockholm, 1925.

The impulses from Söderblom's work alone have made the church of Sweden today one of the keenest and most alert church bodies in all the world in relation to the present crisis. Who can read his great work reporting the proceedings of the Stockholm conference, a work of 964 pages, and ever dare to say that the church of Sweden is without a social message? It is significant to remember how free churchmen, labor leaders, ordinary people, literati and people from every walk of life united in calling him "our beloved archbishop." His death in 1931 meant the passing of one of our generation's greatest international church leaders.

New Vigor in Lutheranism

I am outlining here only one of the encouraging features of the church of Sweden. I do not mean to imply, of course, that Swedish religion is everywhere lived on the high levels that have been described. The tourist will come upon communities where the church touches the life of the people very little. Such communities are to be found in every land. But into the stream of present church life in Sweden has come the stimulus of a thoroughgoing devotion to the redemptive ideals of the Christian gospel and the cross which make for wholesome and vital strength. Out of the conservatism of Lutheran theology has come this demonstration of the possibility and reality of a living Christianity. The necessity of a connection with the state as a state-controlled church is not urged by this forward movement, but in the present establishment the leaders sense a responsibility in making the national church an active power for good to all the people of the nation.

Yes, the north is in revolt. In Sweden the revolution is within the walls of a church which is beloved and honored. It is a revolution which seeks a more redemptive church to serve the whole need of her people. Such a revolt is a refreshing thing! Out of it has emerged a churchmanship conscious of the need of that which the church

only can supply in her witness to the gospel, yet also aware of how large her mission still is in the unredeemed areas of a nation's life. The serious issues faced by the church in our world prevent one's speaking of any church in roseate terms, but may it not be true that even we Americans have something to learn from our brethren in the north?

Is It the End of Cotton?

By Renwick C. Kennedy

"MULES won't eat cotton and the darned stuff won't rot," Harry Wilson, Louisiana commissioner of agriculture, told the Cotton Consumption Council that met in Atlanta on March 3. He was referring to the present world supply of 50,323,000 bales, which includes 25,778,000 American bales. The latter figure represents a surplus of about 8,000,000 bales of American cotton. The Cotton Consumption Council was organized to get some of the surplus into the hands of consumers. Cotton factors and distributing agency men attended. Representatives of growers, mills, chain stores, mail order houses, commissioners of agriculture and the Cotton Textile Institute discussed the problem which Mr. Wilson said had created as serious a crisis for the south as the one that followed the Civil War. Beyond pleading for increased use of cotton products and recommending a national advertising campaign the council found no answer.

Since 1929 the federal government has made titanic efforts to save the cotton farmer, but it seems likely that he will be destroyed in spite of everything. The government's efforts began in that year when the Hoover farm board solemnly announced that the current price of 18 cents a pound was too low, and went into the market to push it up. What happened? Cotton eventually went to 5 cents! The Hawley-Smoot tariff of 1930 was another blow, reducing our exports because foreign customers found it impossible to buy as much as formerly. Both these measures encouraged foreign producers.

Effects of Crop Control

In 1933 the AAA launched its program of crop destruction and control. Part of the growing crop was plowed under. A loan of 10 cents a pound was made on the crop that was produced. Each year since then the loan has been continued, ranging from 12 cents in 1934 to 9 cents in 1937. In 1934 the Bankhead Act made curtailment of the crop compulsory.

Since 1933, along with the loans and subsidies granted the farmer, complicated programs of production control and soil conservation have been experimented with. They have varied in details from year to year, and have been administered by thousands of office holders and local committeemen, many of them incompetent and many of them dishonest in making allotments in local communities.

The results of this vast and expensive effort to save the cotton farmer are discouraging. Approximately nine years after the Hoover farm board started out to raise the price above 18 cents, spot cotton of good grade brings the farmer 9 cents. In spite of five years of controlled production the 1937 crop of 18,700,000 bales was the largest on record. Since 1929 our share of world cotton exports has fallen from 63 to 44 per cent. Our share of world cotton production has fallen from 56.1 to 49.4 per cent. Our share of world mill consumption has fallen from 52.3 to 42.2 per cent. The world use of American cotton has fallen from 8,300,000 bales (1924-29 average) to less than 6,000,000. During the period world consumption of foreign cotton has increased by 7,000,000 bales. Its consumption of American cotton has decreased by 2,500,000 bales. And in spite of all control measures there is now a surplus of about 8,000,000 bales of American cotton.

What the Figures Prove

These figures are gathered from studies made by the bureau of agricultural economics, Washington, which operates under the United States department of agriculture. And the voluminous statistics prove two things: first, that foreign countries are steadily increasing their production; and second, that American cotton is rapidly losing its world market.

It may be argued that there is no overproduction of cotton but only underconsumption. That is quite true. If all the cotton of the world were made into no other products than coarse shirts, overalls, dress goods, sheets and mattresses the entire 50,000,000 bales would not provide enough decent clothing and bedding for the ragged and bedless of the world. But under capitalism overalls and dresses and bedding are distributed only to those who can pay for them and not to those who merely need them. Under the capitalist system there is a surplus of cotton.

The Agricultural Adjustment Act of 1938 as it applies to cotton, which the cotton farmers approved by a 92 per cent favorable vote on March 12, is the simplest control measure that has yet been devised. A national allotment of from 10,500,000 to 11,500,000 bales has been determined for 1938. This is allotted to the states in terms of acres, totaling 26,300,000. The states will distribute the acreage to the counties and the counties to individual farmers. In the fall a farmer can market all of the cotton produced on his allotted acreage. If he complies with the program he will also be eligible for conservation payments.

South's Income Shrinking

It is a good control program, protecting the small farmer and encouraging conservation. But it will reduce the income of the poverty-stricken south. If the desired crop of 10,750,000 bales is not exceeded and if the price rises 25 per cent and the bonus of $100,000,000 under the Soil Conservation Act is paid, the income from cotton in 1938 will still be less than from the 18,700,000 bale crop of

1937, less in fact than in any year since 1932. A reduced crop, too, means unemployment for cotton workers: tenants, choppers, pickers, and gin, warehouse and dock laborers. It will still further encourage foreign production. There will still remain a surplus. The farmers may derive some income from use of diverted land, but it is difficult for a cotton farmer to get to a market with anything else except cotton. In many sections of the south other markets do not exist except on a very limited scale.

It is likely that the allotted reduced acreage will be highly fertilized and the desired production exceeded.

The cotton farmer's problem is a national problem, cotton still being a major export, 10,000,000 members of tenant families being affected directly, 40,000,000 southerners only a little less directly, and the rest of the nation indirectly.

Continued control of cotton production means a final and more or less complete loss of the world market. Continued control means that sooner or later the southeast, save for the delta and black belt section, must cease to produce cotton. Continued control means that the southeast must undergo an economic revolution, shifting its agriculture to other crops, some of which have surpluses of their own. No control could easily mean a 25,000,000 bale crop, and 3 cent cotton, with utter and immediate bankruptcy for one-third of the nation.

A Hopeless Outlook

No one knows what should be done about cotton, but an increasing number of people believe that all restrictions should be removed from its production, regardless of immediate consequences. Yet even these are appalled at the thought of what would inevitably happen.

The cotton farmer is weary and discouraged. Cotton has failed him. Except in the rich delta sections not even the landlord can make money out of it any longer in the southeast. The tenant is as ragged and hungry and unhappy as he plants his crop in the spring of 1938 as he has been at any time since the plantation system began to crack up.

The agricultural south is becoming a land of peasants who survive only by subsidies from the federal government. Their poverty increases from year to year. There is not much hope for its poor people who live on its washed-out soil. They must quit raising cotton. Or they must raise more than ever. Either alternative is pretty hopeless.

BOOKS

Our Knowledge of Jesus

THE VALIDITY OF THE GOSPEL RECORD. *By Ernest Findlay Scott. Charles Scribner's Sons, $2.00.*

FOR a generation there has flowed from the pen of Professor Scott a steady succession of invaluable treatises on New Testament problems. They have been marked by a lucid style and a simplicity of exposition which have won for him a wide following. It is a matter for congratulation that he celebrates his coming retirement from active teaching by a characteristic discussion of the problems raised by form criticism.

In his endeavor to give a judicious appraisal, Scott lays himself open, as in some earlier books, to the charge of inconsistency. The cleavage within the book is revealed in the theses promulgated on pages 9-10. (1) The gospels were written in the interest of a given message and hence had a theological or religious purpose. (2) They were intended for the practical guidance of the Christian brotherhood. (3) The chief interest of the Gospels is historical. . . . The essential problem concerns how this last point can be true without denying the first two.

Scott was undoubtedly moved to write the book because he differs radically from the extreme skepticism of Guignebert, Loisy, Bultmann and Lightfoot. The reviewer shares his dissent. But we doubt that the method followed achieves the objective in a sound way. Instead of coming to grips with the actual amount of history involved in the individual Gospel narratives, which he admits were to serve a religious and practical purpose, he offers us 200 pages of a general discussion of probabilities, setting up straw men to knock down, sometimes with polemical misrepresentation.

At times, Scott assents to every essential point of view of form criticism. He recognizes that the tradition existed only in isolated pericopes, and was transmitted by the community in the interest of its faith. In that process there was the necessity of casting it into fixed forms. "The forms of the Gospel tradition afford no proof that it is not historical.... The form is a guarantee of the contents and was imposed for that very purpose." The Gospel writers were not innovators but simply reduced to writing the oral tradition of the church. "There is probably no passage in Mark's Gospel which has not some bearing on the Messianic belief. ... The life of Jesus was recalled, not so much for its intrinsic beauty and interest, as because it gave meaning to the message of salvation."

But the specific theories of individual exponents of form criticism are labeled as "absurd." The record was not preserved for the missionary preaching (Dibelius), nor the community debates (Bultmann), but in the community worship. In particular, it was formed to give illustrations from the life of Jesus of the Old Testament passages which were read in their services. This is an interesting theory and merits careful examination, but it does not give a different position in principle. That is found, however, when Scott pronounces a study of the oral tradition premature until the problems of the documents behind our Gospels are settled. Though Stephen and the Hellenists are mentioned, no recognition is given to the possibility of divergent developments of the tradition at Jerusalem and Antioch. Again on page 184 Scott contends for the historicity of the essential order of Mark. Either that contradicts his earlier position, or there is a confusion of the "main outline" with the location of individual incidents. With all of his stress upon the "validity" of the gospel record, Scott has done nothing to rehabilitate the possibility of writing a "life of Jesus."

There is a real timeliness in this stress upon the historical values in our Gospels. If many Christians had come to doubt that we have authentic information about Jesus, those should receive helpful correction. This reviewer, however, feels that our major problem lies in another direction. That is, the careful delimitation of the interpretative elements in

the Gospels, and the clear recognition that except for them there never would have been any historical interest in Jesus at all. "The validity of the Gospel record" can only be determined by detailed analysis. The essential question is "the validity of the Gospel faith." We hope that Professor Scott will turn his eminent powers to that theme next, for, as he himself writes, "The critical problem depends in the last resort on the religious one."

CLARENCE T. CRAIG.

Changing Ideas of Sacrifice

SACRIFICES IN ANCIENT ISRAEL: THEIR ORIGIN, PURPOSE AND DEVELOPMENT. *By W. O. E. Oesterley. The Macmillan Company, $3.50.*

THE AUTHOR of this book himself summarizes it for us in these words: "All types of sacrifice were originally based on one or other of three fundamental ideas and purposes, whatever subsidiary elements may have entered in; these purposes were to offer gifts, to effect communion, and to liberate and give life. Eternal truths were enshrined in the crude forms of sacrifice offered for these purposes, and ultimately these truths received their fullness of expression and realization in the person of Jesus Christ." It is a question whether the third of these purposes should not rather be stated as to renew life; the thought is that in crude expressions of sacrificial ritual the blood or other "soul-stuff" of the victim was believed to bring renewal of vitality when partaken of by its human or divine recipients.

Beginning with sacrifices among uncultured peoples, the book moves on to trace this threefold motivation of sacrifice through early Semitic life, then into Israel from the nomadic stage onward. Four chapters are given to a study of "the agricultural period" prior to the exile; two chapters then trace subsequent Jewish developments; two are devoted to the attitudes of the prophets toward sacrifice; and two examine the relations of the Jewish sacrificial system to the teaching of Jesus and to Christian thought of the atonement.

The entire subject is presented with the lucidity for which Dr. Oesterley's popular interpretations of Old Testament and other religious themes are well known. It is of high value to have this theme treated in consistent development and comprehensive scope, particularly by a scholar of his recognized standing. Its peculiar worth as a scientific work, however, is in its contribution to the anthropological study of the Hebrew cultus, a topic which yet remains inadequately investigated. But Dr. Oesterley's book is valuable also for its sketch of the religious development through which Israel advanced from crass pagan concepts of bloody sacrifice to the spiritual understanding that begins to assert itself in the higher levels of the Old Testament and comes to full expression in the mind of Jesus. The final chapter is likewise gratifying in its clear and convincing demonstration that the propitiatory theories of the atonement which have dominated large areas of Christian thinking are false to the thought of Jesus, but arose out of the religious environment of the early church.

Yet excellent as are many features of Dr. Oesterley's work, it would be unfair to one's task to dismiss it with nothing but words of praise. Actually the book is marred with many inaccuracies and superficialities, which it is charitable to ascribe to overhasty production. We may call attention first to the analysis of sacrificial motivation that provides the skeleton of the entire study. Presumably we must admit that in course of time these three objectives did in some measure differentiate themselves; yet that they remained confused and intertwined is apparent even from Dr. Oesterley's treatment. The result is that his elucidation is at times dangerously facile. Moreover, that such motives were existent from the first is more than dubious. The views of Durkheim and of James that would trace all to something approximating Dr. Oesterloy's third motive, are much more probable. And he serves poorly the anthropological interest which, as pointed out, is one of the major values of the book, by his total failure to argue this question convincingly, or to show how the motives he postulates arose out of the earlier thinking.

The author's treatment of the attitude of the pre-exilic prophets to the cultus may be mentioned as peculiarly unsatisfactory. He is obsessed with a conviction that they could not possibly have repudiated sacrifice, hence flies in the face of such clear statements as Amos 5:21-24, and writes through to the conclusion that they did not mean what they said. "The strongest argument," he says, ". . . is the question as to what alternative form of worship he [Amos] would have proposed?" Yet any serious student of the prophets recognizes that they were not systematic theologians; in particular the peasant thinkers of the eighth century were content to denounce evil practices without burdening themselves to estimate their measure of usefulness or inquire what alternates might be put in their place.

Then as an illustration of the minor mistakes in which the book abounds the absurd statement will suffice that Elijah's stretching himself on the body of the dead child (1 Kings 17:21) was an attitude of prayer. Apparently Dr. Oesterley has never recognized that it was purely magical. However, to continue the catalogue would obscure the merits of the work by a disproportionate emphasis on its deficiencies.

WILLIAM A. IRWIN.

Prairie America

WHAT PEOPLE SAID. *By W. L. White. The Viking Press, $2.75.*

THERE is only one phony page in this remarkable first novel. That is the one on which the author disavows his intention of depicting "any actual person, living or dead." For the book is a transcript of an actual period in the life of an actual town, and its author gains nothing by trying to deny it. Considered for what it is, the book is magnificent reporting. It reveals the facts of life in a small prairie city, as that life is really lived. Its characters are genuine; its motivations are genuine; its dialogue is genuine. The total result is a midwest America as genuinely contemporary as a hamburger stand.

Using as his central material a banking and political scandal which rocked Kansas a few years ago, Mr. White makes that an occasion for a diagnosis of the present state of middle class society in the small American city. He shows the local banker and the banker's ambitious son caught in the toils, and in effect he asks, What else is to be expected? The old days for frontier pioneering are gone; gone, too, are the days when towns were booming and opportunities for making quick fortunes beckoned on every hand. What is going to happen now to an American brimful of our vaunted "initiative," and not too hobbled by old Puritan constraints? If he doesn't play the market, he will try to cut corners in other lines of speculative business. And if he gets caught cutting corners, how will the community react? The answer is Mr. White's story.

To this reviewer, the quality which gives *What People Said* its principal distinction is its integrity. When Sinclair Lewis wrote *Main Street* he wrote of the prairie town and its people, but one had a feeling that he wrote as one who was safely out of Sauk Center, reporting its peculiarities to

his fellow fortunates of Manhattan much as an anthropologist returned from the South Seas might report on the curious habits of the Polynesians. Mr. White writes as one who is still a part of Kansas. The jacket of his book says that he now writes for a New York magazine, for which reason one doubts whether he will ever again get so completely inside the lives of prairie people. Perhaps he will not try it again; perhaps he means now to join the army of those who write of metropolitan ways. If so, it's a pity, for prairie people continue to be more important to America than the subway riders.

As a personal postscript may I add that, among the other effects of his book, Mr. White has left me with a distinct feeling (1) that Mrs. W. L. White must be quite a woman, and (2) that whoever was governor of Kansas about 1933 must have been quite a shifty specimen.

P. H.

Books in Brief

THE HANDSOME ROAD. *By Gwen Bristow. T. Y. Crowell Company, $2.50.*

Taking its title from a plantation song with the concluding lines,

"Nigger nebber walk up de handsome road,
But I radder be a nigger than po' white trash!"

this novel of life in Louisana around the period of the Civil War makes vivid the contrast between the luxury in the Big House and the squalor of "Rattletrap square," an assembly of crazy alleys below the docks of New Orleans. In the course of an absorbing story it shows how the collapse of the civilization based on slavery—which meant bitter defeat for the land owners—opened up new possibilities for the poor whites. The plantations of Ardith and Silverwood, which figured in the author's earlier book, *Deep Summer,* harbor another generation whose careless pleasures and later struggles are portrayed with charm and understanding, but it is Carrie May Upjohn, an indomitable and delightful daughter of Rattletrap square, who gives greatest color and strength to the story.

LAND WITHOUT MOSES. *By Charles Curtiss Munz. Harper and Brothers, $2.50.*

This is a graphic and intensely moving story of the share-cropper country, a powerful novel which will undoubtedly achieve importance also as a means of increasing the present awareness of the needs of that long neglected section. The struggles of Tamp Moten and his son Kirby after him to escape from the intolerable conditions on Aaron Longnecker's land to the next county of Habishaw, which they fondly hoped might be different, are described with a dramatic force and detail which build up an almost unbearable picture of brutality and degradation. Tamp Moten died without ever setting foot in Habishaw county, but perhaps he was more fortunate than Kirby, who reached the promised land only to find that it was no better than the land he had left and to be brought back to jail for his break from slavery.

THE CARPENTER OF NAZARETH. *By Casper S. Yost. The Bethany Press. No price given.*

Casper S. Yost is an editorial writer on a St. Louis newspaper who for many years has been devoting his leisure hours to a study of the origins of Christianity. This book of 350 pages is the result. It is in three parts—a description of the Palestine into which Jesus was born, an account of Jesus' life and personality, and a summary treatment of the first age of the church. Mr. Yost makes no pretensions to technical biblical scholarship, but his work shows that he has made an earnest effort to familiarize himself with scholarly results. His book is a creditable piece of work, although the expert student of the Gospels and early Christian history will find it deficient at many points. The Gospels and Acts, while used critically, are not used nearly critically enough, the author not taking sufficiently into account, for example, the extent to which the needs of the early churches influenced the formation of the tradition. Of the three sections of the work, the first, on background, is the best done.

BE YOUR AGE. *By Marjorie Barstow Greenbie. Stackpole Sons, $2.00.*

"Grow up but don't grow old" is the message of this delightfully written book. The author has in several other volumes proved herself an able and resourceful counselor, and in this book she does not disappoint us. It is a competent and interesting discussion of the problems, particularly sexual and economic, which the ordinary person confronts in the various stages of youth and maturity. It is not always that we can agree with what the publishers put on the blurbs of their offerings, but this time we can: "It is hard to imagine anyone of intelligence who cannot be helped by this book." But this does not mean we agree with all it says.

FIGHTING FOOLS. *By James E. Edmonds. D. Appleton-Century Company, $2.50.*

James E. Edmonds is a brigadier-general in the national guard of the United States. The thesis of this vigorous book is that the United States, despite its illusions about its "peace-loving" character, is a fighting nation—its history proves it—and that, refusing to acknowledge that fact and prepare for war, it has usually fought in haphazard, blundering and therefore costly fashion. The book is a plea for what is regarded as sincerity and realism in foreign policy: Let us keep out of other people's quarrels as long as we can and when we do take a hand in them, not deceive ourselves into thinking we are acting from any other incentive than the maintaining of our own interests. And let us prepare ourselves to act efficiently when we do act.

THE PROCESS OF CHANGE IN THE OTTOMAN EMPIRE. *By Wilbur W. White. University of Chicago Press, $3.50.*

Turkey is chosen by the author as the subject for a case study in the dissolution of an empire. A vast empire widely extended in three continents has shrunk to a nation in Asia Minor, and that by processes of internal change and by segmentation rather than by conflict with external powers. Why? And how? In answering these questions, the author gives most attention to the separation of Greece, Egypt and Iraq from the Ottoman Empire. A brief but meaty final section portrays the changes that have occurred in the Turkish nation, its government and its culture, since the World War. Though violence has not been lacking in this total "process of change," it has been in large part a process of peaceful change.

SONGS OF HOPE. *By Grace Noll Crowell. Harper & Brothers. No price given.*

Mrs. Crowell attempts nothing Miltonic or even Tennysonian, but walks the old roads that most people travel, and finds there much that is beautiful and cheer-bringing.

Books Received

Heart to Heart. A Cardinal Newman Prayer Book. Compiled from his writings by Daniel M. O'Connell. America Press, $2.00. An anthology from the devotional writings of the great Roman Catholic churchman and mystic. The materials are arranged ac-

cording to topic, with suggestions for daily devotions. There are prayers, meditations and poems.

Selected Poems. By John Masefield. Macmillan, $2.50. This is a new and revised edition containing poems from the author's most recently published work, with a new preface by the author.

Southern Negroes 1861-1865. By Bell Irvin Wiley. Yale University Press, $3.00. (To be reviewed.)

The Church Takes Root in India. By Basil Mathews. Friendship Press, $1.00. (To be reviewed.)

Marital Love. By Emanuel Swedenborg. Translated by William F. Wunsch. Swedenborg Publishing Association, New York, $2.00. (To be reviewed.)

Never to Die. By Josephine Mayer and Tom Prideaux. Viking, $3.50. (To be reviewed.)

CORRESPONDENCE

Advertising Policy

EDITOR THE CHRISTIAN CENTURY:

SIR: I noticed your complimentary remarks about *Look* and its antiwar propaganda. It is also to their credit that they exclude liquor and beer advertising from their columns (unlike *Life* and others). We had a letter from the managers saying this decision had been made "in line with their determination to keep *Look* interesting and acceptable to every member of the family," as such a magazine commanded the attention of children as well as adults. Such an attitude deserves praise.

Roanoke, Va. MRS. FRANK M. LONG.

Could This Be Sarcasm?

EDITOR THE CHRISTIAN CENTURY:

SIR: The appearance of a mystery fleet in Philippine waters has been heavily headlined by our alert press but has not, I fear, completely aroused the nation to our very great peril in that quarter. Full details, to be sure, are not yet available; nevertheless it is clearly evident that the unknown enemy is diabolically clever. The conclusion is inescapable in view of the fact that while we know—and everyone knows—the number of the ships, their tonnage, draught, range of guns, etc., no one knows anything about the nationality of the fleet. Recent reports give credence to the testimony of an islander who, venturing under cover of darkness to approach the ships, states that he heard the sailors singing a kind of barbaric chant in which one strange word was repeated again and again, a word which, as well as he could make out, sounded like "Tanksferthememoreeze." Secret agents are at present studying the mysterious word, or phrase, but have not been able to report much progress beyond observing that there is a hamlet in Switzerland with a name very much like the word which the native described. Diplomats hesitate to infer from this that Switzerland, in defiance of league regulations, is maintaining a secret navy, but are said to be watching the situation closely because of recently reported communist activities in that part of the world.

Meanwhile, I think, and under a momentary prophetic impulse, do prophesy that a bill calling for greatly increased protective measures (measures designed to protect our little brown brothers from "foreign" aggression) will soon appear above the political horizon.

Weirsdale, Fla. C. EDWARD ROWLEY.

Philippine Independence

EDITOR THE CHRISTIAN CENTURY:

SIR: The measured and official judgment of the senior admiral of the United States navy is that we cannot defend the Philippines at any reasonable cost. Some of Admiral Leahy's professional opinions—given in his testimony of many days before the Vinson naval committee—are: "The navy which America now has and the navy which it will have when it is increased by the authority contained in this bill will be seriously inadequate to the task of sending a naval force to the Philippines." Again: "I said it would require at least three times this amount of increase of our present navy to warrant undertaking such an expedition, and I doubt if we could with three times the increase." And that a fleet about twice the size of the fleet of any western Pacific naval power would be required to carry on a war in the vicinity of the Philippines.

The press in general appears to have failed to clearly compare these statements of our principal naval authority with the proposal of High Commissioner McNutt of the Philippines. The McNutt proposal is that Congress abolish the act for Philippine independence, thus withdrawing our forty-years' promise to grant independence. Also, that Congress be asked to enact a law for the permanent retention of the islands as a dependency of the United States. Why plan to retain the Philippines when we cannot defend the islands?

The McNutt proposal would indefinitely continue the practically free entry of all Philippine products into our markets. The Tydings-McDuffie independence act requires such products to start paying a tax by 1941—five years after the commonwealth inauguration. This tax increases five per cent each year. It will amount to 25 per cent of our tariff rates by 1946, when independence takes effect. This tax on all Philippine products coming to America then jumps at once to 100 per cent of our tariff—in 1946.

The new plan announced by President Roosevelt is for the Philippines to become a free and sovereign republic in 1946—to become politically independent as the present law requires. However, this new proposal is that, if our Congress assents to it, Philippine products do not start to pay our full tariff in 1946, but that the tariff rates on such products continue to rise five per cent each year until they reach the full American rate in 1960. Your own editorial comment is wisely to suggest an earlier date for independence—that political independence take effect this year, or in 1939. You would lessen that vague and long-drawn-out period of the continuance of the present Philippine uncertainty. President Quezon has frequently suggested a similar plan—independence at once. He would prefer to have future trade privileges to the Filipinos fixed by means of treaties between the two republics, rather than by annual decisions of our Congress.

The easiest way to get the United States into a foreign war in the Far East is to play up the Philippines, while ignoring the clear and sound opinions of our chief naval expert, Admiral Leahy. Many advocates of our mixing in affairs in the Far East ignore also another elemental matter: that the peoples who live in East Asia—the Chinese, Japanese and Russians—will inevitably settle the affairs of that region. This is what we insist on in the two Americas. Japan will have enough to occupy her for a long time: she will have no inclination to try to annex the Philippine republic. Such action would damage Japan's trade in the Philippines and require the division of her fleet opposite Soviet Russia. Japan may become after all a bulwark against Russia's communizing all of Eastern Asia.

New York, N. Y. WILLIAM C. RIVERS,
Major-General, U. S. Army (Retired).

A Satisfied Subscriber

EDITOR THE CHRISTIAN CENTURY:

SIR: Find enclosed check to cover my renewal for another year. I am not doing this because I like The Christian Century; it is because I hate most of the things that you say. While you pretend to be broadminded on many things you are as narrow as can be made. Mr. Roosevelt and you tried to grab this whole country and now since you are not able to do it, you are pretending that it was just a small thing. The Japanese government and you tried to grab the heart of China, but you have not been able to get away with that very well either. Not long ago you

tried to injure the usefulness of E. Stanley Jones but you were taken to task for that and not able to do very much harm. So it is a very great satisfaction to me to have one magazine come to my office that I thoroughly dislike.

Garden City, Kan. JESSE CLYDE FISHER.

Small Town Policies

EDITOR THE CHRISTIAN CENTURY:

SIR: Having been a parson in several small towns, I was more than interested and intrigued by "The Social Gospel on Main Street," in the issue of March 23. However, as I read it my enthusiasm waned and my heart sank. Perhaps my reaction may be best stated by quoting from Mr. Wimberly's last sentence: "Many a small-town minister has hammered a good friend squarely on the head, made deadly enemies of him and all his clan, and cracked the metal sheet of small-town society in a thousand places." He has done this by "too direct hammering on the bulge," (the latter taken by Mr. Wimberly from Dr. Jacks' excellent illustration). To which I hasten to add, so did Jesus! If he hadn't it is quite possible that he could have died nicely and quietly in bed at a ripe old age. At the moment the accepted policy seems to be: don't offend people; compromise; condone by keeping still; keep to the tactful approach. Is the hireling thinking of the sheep or of his job? Is not this what is the matter with small towns all over the country? Notoriously more immoral than the city; sentimentality usurping the place of vital religion; vile men singing in church choirs; deacons in churches who devour widows' houses. But don't split the town by talking about it publicly. Thus evil thrives on the cowardice of shepherds who see the wolf coming.

Community Church Workers, HARRY LINCOLN MACKENZIE.
New York, N. Y.

Beginning the Day Right

EDITOR THE CHRISTIAN CENTURY:

SIR: Even a farmer with no more to trouble him than 182 acres of badly encumbered submarginal land, 75 head of dairy cattle, three hired men and a season that delays getting farm work done can sometimes know turmoil of mind and awake long before his wanted earliness. So this morning I turned to The Christian Century and in your article on "The Theological Worm Turns" and Brumbaugh's on "Religion Returns to the Campus" found such reason for joy and gratitude that there was not much room for else in my prayers. This day was begun right.

I would not want The Christian Century if we were always in agreement. The quest for truth demands access to many sources and The Christian Century is one of the indispensable sources. Always, somewhere in it, there is comfort.

Bloomington, Ind. C. T. OSCAR SCHACHT.

Active Waiting

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial in the issue of April 27 is essentially timely. However, would not a better title be "In a Time of *Awaiting*"? The attitude of expectancy and of experiment is all important.

You say of the church, "It does not know how to act." True: it never did know completely how to act, and it probably never will, but still it can never know anything realistically except through action. Was not that the thought of Jesus expressed in the words, "He who willeth to do God's will shall know. . . ."? Why, then, should you say, "It is the moment of opportunity for the social vision of our Christian faith to translate itself from terms of *action* into terms of *being*"? Why not say, "Into terms of *being in action*"? Why partition the two? There should be no duality. Indeed, it is only in living and moving that we have any being.

You rightly declare, "The social gospel did not naturally arise within the kind of church that we have inherited from the past." So you ask pertinently for "a church worthy of the social gospel." But can such a church ever exist without a spirit of prophetism and adventure? You justly deplore the fact that "the Oxford Conference . . . failed completely to give a program of social *action*." Why, then, do you say that it is "infinitely more important to bring secular civilization to the altar of the Christian church than to carry Christian moral idealism into secular civilization"? How can the church offer civilization anything stimulating at its altar, unless it functions savingly in the world of affairs?

Again, is not putting the leaven into the lump as important as trying to bring the lump to church? What can the Sunday altar in the sanctuary offer to transform civilization, unless the Monday altar of the church shows transforming power in the arena of business and politics? The church that does not function through six days of great work cannot function in one day of great worship. It is futile to bring civilization to the worship unless we carry the worship to civilization.

We must have in our churches not less activism, but *better* activism. That was a great word recently uttered by Henri Bergson: "Action on the move creates its own route—creates to a very great extent the conditions under which it is to be fulfilled, and thus baffles all calculation." Is it not in such a spirit of active adventure that the church must wait upon the Lord and renew its strength?

Claremont, Calif. ARTHUR B. PATTEN.

Political Preaching

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of April 27 there is an appeal by Harold E. Fey for a thousand ministers to join him in preaching on Memorial Sunday on "Keep America Out of War." It is difficult for the pulpit to stay out of some kind of politics. It is difficult to keep from identifying the church and our preaching with some party slogan. It is easy to identify the universal principle of justice with the specific and local problem of paying tribute to Caesar.

I hope I am not merely splitting hairs when I seem to see a difference between keeping America out of war and saving people from war-mindedness. The latter is universal although, of course, applicable to every locality and every nation. The former, on the very face of it, is a local matter and, whatever we may mean to include in it, "Keep America Out of War" is a political slogan. The desire to keep America out of war could be, and no doubt in many cases is, a very selfish desire. "Let Europe stew in her own juice" does not sound much like "Go ye into all the world." The motives behind those two injunctions have very different horizons. Only one of them can be adopted by the church.

I am sure that I would appreciate every one of these thousand sermons, but I cannot help wishing that their published purpose might be to lift men out of war-mindedness, or some even better topic capable of universal application and free from nationalism.

First Congregational Church, J. MERLE EVANS.
Anthony, Kan.

Dr. Jefferson's Biography

EDITOR THE CHRISTIAN CENTURY:

SIR: At the request of the family of the late Dr. Charles Edward Jefferson work upon his life has already been begun. All having material pertinent to such a biography should communicate with me at once at 15050 Southfield Road, Detroit. All reasonable care will be exercised to insure the safekeeping and return of all material lent the biographer.

Detroit, Mich. ROGER EDDY TREAT.

A Faith 'Practically Defunct'

EDITOR THE CHRISTIAN CENTURY:

SIR: The April 27 issue of The Christian Century has just arrived, and I have read with interest your editorial, "The Movies: Entertainment *Plus* Education." You are quite frank and yet all too gentle and utopian in your attitude. To speak of the movies ever entering upon an endeavor for the enrichment of emotional attitudes, behavior patterns and character values, is merely to lapse into an utopian dream. I might admit the possibility of such an educational scheme if you could abolish the commerical interests

of the movie producers. It is still true, and will always be true, that the movie producers will give exactly what the 85,000,000 people who attend desire. Now if you could picture 85,000,000 people on the side of Christ, we would have a regular spring cleaning in the movie industry, but as long as the majority of people fail to follow Christ, their desires and their demands will be controlled by the lower nature. I am no pessimist. I believe that Christ will conquer in the end, but as long as the love of money controls the world, of which the movie industry is an intricate part, my faith in clean, pure and educational pictures is practically defunct.

Murray Hill Methodist Church, Jacksonville, Fla. JAMES M. COPELAND.

Socialists Know the Answer

EDITOR THE CHRISTIAN CENTURY:

SIR: "America's uprooted millions are asking," says The Christian Century in its moving editorial review of *The Land of the Free*. "They do not know the answer. Who does?" Do we stamp ourselves as charlatans by the reply, "We know the answer"? No, for it is an answer to which millions in Europe and America have devoted their lives, an answer which has withstood opposing arguments for eighty years so successfully that it is a truism to say, "We all believe it now."

The solution is, of course, the peaceful and gradual (though speedy) abolition of the profit system through the taking over by federal and local government of all strategically important land and large-scale business. This would remove the obstacles now in the way of soil conservation and enable us to furnish to our disinherited farmers opportunities equivalent to those of which a short-sighted national policy has deprived them. It would immediately make possible the reduction of retail prices to levels at which the demand of our 120,000,000 potential consumers may become effective and the employment of our 16,000,000 jobless at bona fide production to satisfy this demand.

But this would be socialism. Yes, and probably four-fifths of the thinking adults of America, including the reviewers of The Christian Century, have already approved it in theory. It has been kept out of the sphere of practical politics thus far by circumstances purely external, which reflect upon the validity of the democratic ideal.

Why is it that the socialist answer is ignored in pages so enlightened? At the outbreak of the World War, American socialism, though long retarded by our hopeful frontier psychology, was making rapid strides toward realization. Alone among our political groups, however, it opposed the war, by reasoning which all liberals now acknowledge to have been correct. As a result its party organizations were broken up, its representatives expelled from Congress and state legislatures, and its leader, Eugene V. Debs, thrown into jail. While persecution was still at its height the Russian revolution took place, and those Socialists who trusted to dictatorship and class violence were separated from the party, reducing its numbers still further.

The most serious effect of the Russian revolution, however, has been to confuse the issue disastrously in the popular mind. American socialism, represented politically by such leaders as Eugene Debs and Norman Thomas, stands and has always stood for democracy, nonviolent methods and freedom from bureaucracy. Just when it was quietly convincing the American public of this fact, the Soviet republic flashed into the center of the stage, combining, for reasons rooted in Russian history, the economic philosophy of socialism with the political principles of absolutism.

No wonder the voter is confused. Yet the solution remains the same, for the great depression has furnished new proof each year to the socialist argument, and the desperate measures of one administration after another have illustrated the hopelessness of recovery while private exploiters control the nation's land and private capitalists control the people's jobs.

I do not contend for a moment that the American majority are ready to accept socialism. Neither are they willing to accept pacifism. But just as the twenty-four years that have been dissipated in considering substitutes for pacifism might better have been spent in pressing frankly toward the goal, so these same years might conceivably have brought better results if liberals and radicals had bent their energies to building up American socialism under its own name rather than in devising attractive aliases and grasping at more spectacular solutions of the old problem of starvation in the midst of plenty.

New York, N. Y. JESSIE WALLACE HUGHAN.

The Question Box

It seems to be the general idea among Bible students that the Hebrew conquest of Palestine was right and proper, and that the country was "promised" by God to the invading Israelites. If this theory is true, how does such a seizure of the territory differ from the Japanese rape of Manchuria or the Italian sack of Abyssinia? Why should Christians protest against the occupation of these modern areas of conquest if they regard the invasion and subjugation of Palestine by the Hebrews as legitimate? And what was the equity of the divine "promise" of the territory of another people to the Hebrews merely because they were a favorite nation? B. M. P., Winfield, Kan.

IT IS the custom of a conquering people to justify its conduct in any manner that seems most convincing to itself and the world. In most cases in the past the military spirit and the lust of conquest was deemed a sufficient motive. In more recent times as the sense of justice has grown among the nations and the old predatory instincts were not quite respectable or adequate to meet the world's disapproval, other motives have been advanced—the need of more territory for a growing population, the demand for more natural resources, the necessity of protecting frontiers, or the need of reparation for former injustices. Any of these and other excuses serve the purpose of a predacious and puffed-up rulership that demands with arrogance a larger place in the sun. In former times such ambitious leadership made no excuses for its conquest of new territories. It was enough to be able to push weaker peoples to the wall and absorb wider domains. Today the progress of civilization demands some apologetic for such conduct, and hence the alibis which autocrats and dictators offer.

The Hebrews, like other groups which were in search of a home, offered no explanations for their conduct save that they had been "promised" the land of Canaan by their God. That "promise," which was one of the traditions devised to justify their gradual appropriation of a needed area, grew in form and definiteness through the generations (Ex. 12:25), and led to the characterization of that part of the Near East as "The Promised Land," both in the language of the Jews of later time and in the vocabulary of Bible students generally. Of course the Hebrews had no more right or title to the land than the "Golden Horde" of Zenghis Khan had to the portions of India and China that they devastated and claimed as their own; or than the Normans had to England, or the English had to the large French territory which they conquered and held for generations, or than Frederick the Great and his allies had to the Poland which they dismembered; or than Japan has to Manchuria and northern China; or than Italy has to Abyssinia. This list could be greatly lengthened, and might well include England's forcible occupation of India, and the uncompensated seizure of land from the natives of South and North America by the white races.

It is only a partial and inadequate apology to allege that these invasions of human rights brought certain advantages to the conquered peoples and the rest of the world. The same thing might be affirmed regarding the ultimate benefits of earthquakes, tidal waves and conflagrations. Injustices cannot be defended with logic or conviction on the ground of national or economic advantage. The crimes of the past and the present leave their scars. A more adequate assessment of ethical values may be discovered in the gradual change of the moral climate through the years. Actions that were once approved or condoned are increasingly condemned. To this elevation of the standards of behavior the Hebrew prophets made notable contributions. The moral sentiments of the ethnic faiths have aided. Most of all, the teachings of Jesus, all too slowly accepted and put into practice, are helping to shape the conduct patterns of the world. H. L. W.

Consider Church's World Mission

Movement for World Christianity Holds Conference in Evanston—Catholics Attack Juvenile Delinquency

(Correspondence from Chicago)

CHICAGO, May 2.—On Tuesday and Wednesday of last week, April 27 and 28, the Movement for World Christianity held an institute at Evanston. This was the second of a number of local institutes, modeled on Rochester, which the movement plans to conduct, the previous one having been held in Nashville, Tenn. Registration was limited to one hundred. Discussion rather than speeches made up the bulk of the program, and there was no lack of ready participation. The subject for each session was introduced by a paper of 35 to 40 minutes, Dean Frederick C. Grant of Seabury-Western Seminary leading off with a discussion of "What Is Our Basic Faith?" At succeeding sessions Professor H. Franklin Rall of Garrett Biblical Institute spoke on "What Are the Practical Implications of Our Faith?"; Professor Norman E. Richardson of Presbyterian Theological Seminary, on "What Educational Procedures are Essential?"; and Professor Archibald G. Baker of the divinity school of the University of Chicago, on "What Associations Give Power to Our Common Task?"

Rev. Rolland W. Schloerb, of Hyde Park Baptist Church, preached at the lovely service of evensong, conducted by Dean Grant in Seabury-Western chapel, and Rev. Harold L. Bowman, of First Presbyterian Church, Chicago, conducted a closing plenary session.

The institute was well worth while, but it was not until the fourth session was reached that anything appeared which seemed really distinctive of this movement or very closely related to the general theme of the institute, "What Is the World Mission of Christianity Now?" Until then it might have been any missionary conference. But the new orientation being given to the missionary enterprise by this movement was very apparent at the close, in both Professor Baker's paper and the general discussion.

* * *

Catholic Organization Attacks Juvenile Delinquency

An unusual event occurred when Bernard J. Sheil, senior auxiliary bishop of the Catholic diocese of Chicago, addressed the Union Ministers' meeting (Protestant) last Monday morning in the auditorium of the Central Y.M.C.A. Bishop Sheil, who is founder and director of the Catholic Youth Organization, which enrolls 30,000 boys and girls in Chicago and has now reached national proportions, spoke on "The Catholic Approach to the Youth Problem."

Probably most Chicago citizens, when they hear of C.Y.O., think first of this organization's boxing teams, but Bishop Sheil described how the movement had grown from its sponsorship of Boy Scout troops in local parishes to a program which embraces all Catholic youth in a religiously motivated educational, recreational and social program. And the boxers themselves do more than win fights in the ring. This whole program, Bishop Sheil revealed, grew out of concern about the increase in juvenile delinquency and crime. Youth needed new heroes to take the place of the "big shots" in gangsterland, and these new heroes the C.Y.O. has learned are the boys who can win their way in the squared circle. These boys, if they are to fight under C.Y.O. colors, must get to bed early and eschew drink, tobacco and carousing. They form a "new apostolate," as the bishop put it. And the result has been a definite decrease in the incidence of juvenile delinquency in neighborhoods where the organization is active.

But the boxing shows are, after all, a small part of the program. What probably moved the ministers most was the bishop's recital of the manner in which this work had taken Catholic leaders into underprivileged homes—homes where children had never even seen milk—and led them to do something about it. Among the more recent developments are youth hostels and training in aeronautics.

* * *

Religious Educators to Hear From the Unchurched

"The Unchurched Man Speaks to the Church" is to be the theme of a regional meeting of the Religious Education Association to be held this afternoon and evening in the Medical and Dental Arts Building. Representatives of many secular organizations will participate with religious educators in the program. The improving of friendly relationships between churchmen and the representatives of secular agencies and the clarifying of common ideals is an anticipated result of the conference. Professor Hugh Hartshorne of Yale is president of the association and Dr. E. J. Chave of the University of Chicago is chairman of the executive committee.

* * *

Support of Cooperative Brings Labor Pickets

"Unfair to Organized Labor" reads the sign carried by picketeers of "Kimbark House," a Chicago Theological Seminary sponsored cooperative eating place. Having to decide between the Farmers' Cooperative and the Milk Drivers' Union for their supply of milk, Kimbark House decided that the former was the more democratic organization, and so placed their order, with the above mentioned result. "What to do?" wonders this socially sensitive and labor conscious group.

* * *

And So Forth

Professor Morris R. Cohen, distinguished American philosopher, will speak at the monthly luncheon of the Chicago Round Table of Jews and Christians on Monday, May 11, on "E Pluribus Unum, or Nationalism vs. Federalism."

The Chicago Baptist Association will meet May 9 and 10 in the North Shore Baptist church. Among the speakers will be Dr. D. R. Sharpe of Cleveland, and Dr. D. W. Decker of New York.

CHARLES T. HOLMAN.

Britons Regret Ethiopian Deal

Bow to Necessity of Friendship with Italy But Deplore Record on Abyssinia—Redefine Educational Aims

(Correspondence from England)

LONDON, April 29.—It may be said that the agreement which Lord Perth signed in our name can be understood in detail by few of us. It was published on Easter Sunday, and so far there has been little opportunity for discussion. There will be no uprising against it, though in their inmost hearts very many feel it a tragic fact that the nation, which for a brief time undertook the defense of Abyssinia, should now acquiesce in the conquest of that little state.

In a letter to the *Times* the great historian, Dr. G. M. Trevelyan, puts the case for a fully restored Anglo-Italian friendship. He wrote the great story of Garibaldi and is a friend of Italy, still proud of the friendship which this country showed to that land in the days when Italy struggled to be "one and free." He thinks that the present policy of Italy is the outcome of that struggle. "She has obtained Tripoli and Abyssinia by war. Meanwhile the British Empire has, in the last two generations, obtained by war, in Africa alone, Basutoland, Matabeleland, the Sudan, the Transvaal, the Orange Free State and mandates in S. W. Africa, Tanganyika and parts of the Cameroons, and Togoland...."

This position must be examined, and will be examined in the light of history, and especially of Mussolini's recent speeches. But the historian tries to make us see at any rate how we look in the eyes of the Italian people. But what would Mazzini have thought of Mussolini?

* * *

Agreement Based on Franco Victory

It is a humiliation also which many of us feel that the agreement appears to rest upon the certainty that the insurgents will win in Spain. The most for which we hope in its provisions is that Italy after that victory will no longer keep her troops in Spain. So we condone the second of Mussolini's "three wars." But there is a widespread feeling that the data upon which the government is acting are hidden from us, and there is nothing for us to do but submit.

* * *

Easter Brings Many Conferences

Easter is a time for many conferences, political and educational. The Independent Labor party, the Cooperative party, the National Union of Teachers have all been assembled for the discussion of their policy. The I. L. P. joined in the condemnation of the proposal for a Popular Front. The president of the National Union of Teachers, Mrs. Parker, pleaded for more freedom in education, and described the

new education bill as "timorous and ineffective." Mass-production, she said, might secure a supply of standardized pigs, and some people desire a supply of standardized children "with small and nimble fingers for machines, immunized against discontent, passive and obedient." But the nation's schools exist to train free citizens, not helots.

* * *

New Ideals in Education

Among the many conferences held at Easter there was one concerned with "New Ideals in Education." The address of welcome to Oxford was given by Mr. Maurice L. Jacks, the director of education at Oxford. He proposed to set before the members of the conference not a new ideal, but two very old ideals: one, that the whole man is the proper objective of education, not just one part, such as the mind; the second, that education is the business of the church.

Out of his own experience at Mill Hill, of which he was headmaster for 15 years, he illustrated the nature of the teacher's task, and the danger of departmentalism. It was suggested that the body should be exercised to keep it fit. " 'Keeping fit' is un-English, it does not mean anything. What are they keeping fit for?"

He said he had learned the danger of making the immediate objective into the final objective. "Of most teachers it would not be saying too much to say that the school certificate became their main objective." But "their objective as teachers is not, as is sometimes stated, to educate citizens of the United Kingdom, but to educate citizens of the united kingdom of heaven and earth."

* * *

And So Forth

For 25 years the Carnegie United Kingdom Trust has been helped in many ways in educational and social experiments. Its income has been £122,000 a year. There are few of us who have not good reason to be grateful to this fund. I myself was for a time the minister of a church which received from it half the cost of its new organ.

The office of works is doing much to preserve our ancient monuments. It takes charge of a new monument on the average every weekday of the year. There are now around 5,000 buildings or works in its care.

Much interest was aroused by the rumor that Great Britain is likely to buy warplanes from America, and that a factory for making them may be established in Canada; but no official announcement has been made.

The list of civil list pensions for the year makes pathetic reading. By this means help, not too generous, is given to those who have done well by the nation but have fallen on hard times, or perhaps have been unable during their lifetime to provide for their family. John Drinkwater's daughter receives £100 in trust. Mr. Rutland Boughton, composer of the "Immortal Hour," receives a grant of £160. One name on the list I am particularly glad to see—that of H. W. Clark, a Congregational minister who has done most admirable work as a writer in poetry and history and in other fields.

EDWARD SHILLITO.

Truth WITH THE THRILL OF FICTION

SON TO SUSANNA

The Private Life of John Wesley

G. ELSIE HARRISON ● Those who prefer saints of plaster will object to Mrs. Harrison's treatment of the man John Wesley; those who have long wished to see *the person*—a human being used as an effective instrument for God's plans—will appreciate as never before not only "the Lord's Horseman" himself but also the epoch-making work in which he played the leading role. His family relationships, the influence which his mother had upon him, the heart-warming experience which constituted his real conversion, his attitude toward eighteenth-century formalism, the love affairs in which he had not always a creditable part, his mistakes and his failures, and withal his undeviating and victorious passion for God and God's kingdom—all these are movingly described by Mrs. Harrison as the elements which made up the complex personality of a great man. It is not strange that this work—written with accuracy, charm, and penetration—has been called "the most fascinating book that has been written about Wesley."

"The study never misses the enormous religious and social importance of John Wesley and his revival, but at the same time sees the central actors as credible human beings moved by the same forces which move their fellows. It will do nothing to diminish Wesley's fame to have all the facts thus made available, for those who have steered away from him as a cold and somewhat incredible saint may find their interest reawakened by Mrs. Harrison's demonstration that Aldersgate street was not the only place in which the founder of Methodism felt his heart strangely warmed."—*Paul Hutchinson.* **$2.50**

MEN OF POWER

The Fascinating Life Stories of Thomas Jefferson, Charles Dickens, Louis Pasteur, Matthew Arnold

FRED EASTMAN ● These brief biographies are marked by a talent for sifting the chaff from the wheat, and unified by careful adherence to a central interest—that of discovering the sources and the resources of power by which great men have come into leadership. Mr. Eastman has a historian's respect for facts and their primary significances. As a psychologist, he is well-equipped to discover the springs of action; as a dramatist, he is eminently able to create in his narratives the effect of vivid reality. He knows how to skim the cream from materials which have been available previously only in very dry or very long biographies.

"The Christian world is very short on good biographies of a brief nature so that they can be read and digested in keeping with the swift step of the day. The job has been admirably done in 'Men of Power.' "—*Dr. Stephen J. Corey.* "Professor Eastman writes interestingly and his studies show no little insight into the sources of personal power. For most of us who have all too little time for reading in the field of biography, these short, able sixty-minute biographies should prove to be very interesting and valuable."—*World Christianity.*

THIS IS VOLUME I of a five-volume series. The others will continue the enthralling study of the same question: What is the secret of power which makes men capable of adventurous leadership? They will present other characters who have pioneered in fields where leaders were needed. "A rich treat for the book-lover."—*Religious Telescope.* "Fascinating writing."—*Dr. Charles F. Wishart.* **$1.50**

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Japan Digs In For Long War

'Conflict About to Begin,' Says Konoe —Cost of Living Rises—Diet Ends Without Serious Crisis

(Correspondence from Japan)

TOKYO, April 6.—The exquisite cherry blossoms are shedding their radiance over the land—city avenues, village lanes, and mountainsides. To the Japanese people they are a call to relaxation and quiet appreciation of pure beauty. If ever the people needed such relief it is now. Premier Konoe replying to a question in the Diet said as much. And yet the authorities dare not let up the pressure for national solidarity. The premier has also recently said: "Now is the point at which the war is really about to begin."

In central China General Matsui has been relieved by General Hata, one of the army's "big three," presumably to dig in for the interminable conflict that apparently lies ahead. Nothing decisive is being reported from the mainland, yet the people are assured that there is no lull in the struggle.

* * *

Cost of Living Rises

Economic pressures are coming nearer home with the new regulation that all wool or cotton fabrics are to contain 30 per cent staple fiber. Gasoline is now rationed and taxi cruising in the cities will soon end. Do what the government will, the cost of living is creeping up—at about two or three per cent a month, and this is enough to bring labor unrest again to the surface. Loyalty held it down for the past six months, but now an increase of strikes for higher wages is being noted.

* * *

Industry Draws Millions From Farms

Industry is booming. Last year it reached the record peak of 12 billion yen. But the machines, as in other countries, are eating into the nation's chief asset, its people. Certain labor agencies which a year ago handled 6,000 cases placed 170,000 last year. Many of these were juvenile workers, and most of them were drawn from the country into the cities. Indeed, it is now estimated that numbers equivalent to the annual increase of a million in population are going each year into factory life in the cities.

* * *

General Health Deteriorates

This change of living accounts in large part for the alarming deterioration in general health. Still further health problems are expected as a result of the present conflict. The Japanese National Medical Congress, meeting this spring, is giving its entire agenda to a study of malnutrition, tuberculosis and venereal diseases—a tragic commentary on this and all wars.

* * *

Diet Ends Without Crisis

The seventy-third session of the Diet has closed without any crisis. To be sure, it was very near dissolution several times, when the parties locked horns with the government, and the final compromises came within four hours of the last possible extension of time to prevent dissolution. The budget did not constitute any special issue. The total of the general budget, three supplementary ones, and the special war levies came to seven and a half billion yen, and was passed without revision. Of this 90 per cent will be pushed into the future by bond issues. Compared with the astronomical figures of our American spending, this is not large, but it outweighs anything the Japanese people have ever dreamed of carrying, and it leaves everyone rather dazed.

* * *

Real Struggle Over Mobilization Bill

There were two real struggles. One was over the bill for national control of the hydro-electric power. Water comprises one of Japan's few real sources of wealth, and there is urgent need of national protection and control. The issue is squarely between the government and the big aggregations of capital that have a virtual monopoly in this field. After two years of resistance the latter yielded, but not till the last hour. The other struggle was over the bill empowering the government in case of need to put into effect general mobilization. As The Christian Century has pointed out, this bill is strikingly like the May bill that seems to have been taken quite lightly in our Congress. But here the political parties joined forces in blocking the bill for weeks. The whole question of constitutional rights is believed to be involved, and the exponents of freedom of speech and of civil government have fought over every inch of the ground before surrendering. The country is wondering whether by this stubborn resistance the present parties may have signed their own death warrant, for Premier Konoe is rumored to be about ready to head a new national one-party movement.

* * *

Fascist Countries and United States Enjoy Popularity

Twenty Italian "good will ambassadors" are being given the freedom of Tokyo and other parts of Japan with tremendous ovations and formal receptions. The national turning toward the fascist countries offers a most interesting psychological study, as well as being a significant political trend. On the positive side it is an expression of similar national aspirations and embarrassments, and on the negative side it provides an outlet for the feelings of fear and repugnance to both the democratic and the communist systems of political life, on the part of nationalistic groups.

Only the United States continues its popularity—largely, of course, due to its present "hands off" policy. The same papers that reported Japan's acceptance of the six million yen Panay indemnity figure carried the news that the last payment to the U.S.S.R. for the Chinese Eastern Railway is being held up over counter-claims. The Alaskan fisheries tangle has been unravelled by Japan's agreeing to withdraw all her fishing fleet. Meanwhile fishing agreements with Russia remain on the rocks. Where there is good will, international affairs are easily adjusted. CHARLES IGLEHART.

Women Discuss World Issues

2,131 Delegates Attend Y.W.C.A. Biennial Convention—Seek Peaceful Ways to International Peace

(Special Correspondence)

COLUMBUS, O., April 28.—The 15th National Convention of the Young Women's Christian Association of the United States of America, which closed a six-day biennial session here today, brought together 2,131 delegates from all parts of the United States and from every walk of life. Every age range was represented except the youngest association group, the Girl Reserves, who do not attend the conventions. "Women," it was stated in the opening service of worship, "are present who represent the diversity and the unity of the Young Women's Christian Association"—youth fresh from centers of education, for there are student associations in the National Convention; youth from factories and offices; and youth who have neither the privilege of education nor the blessed security of work; older women from the professional world, from homes, from scenes of wealth and from the mills. Minority groups and individuals, both numerical and psychological, were present, and farm women from the dust bowl, women from the tenant farms of the south, American born Orientals, second generation Europeans and Mexicans, religious minorities and American Negro women who are a prominent and active element in the association fellowship. All of the Protestant Christian denominations were largely represented.

The skill and efficiency with which the student and community associations of Columbus and the National Convention committee set up and carried through this enormous six-day meeting was the subject of special comment by many observers. Mrs. Austin Kimball of Buffalo, the president of the National Convention during the past biennium, was reelected.

Meeting Interracial

The racial arrangements were relatively good in that all of the leading hotels of Columbus opened their doors without reservation to persons of all races who were convention delegates. While any American community leaves some things to be desired in the matter of facilities for interracial groups, the delegates were sincere in their appreciation of the hospitality which they received alike from public and private sources. Several of the ministers extended the courtesy of their pulpits to the association's speakers, and the press and radio proved cooperative. A session of unusual significance was the broadcast from Hangkow, China, when Madame Chiang Kai-Chek directly addressed the convention, speaking about the New Life movement of China and the activities of Chinese women in behalf of freedom and unification at this time of their national crisis.

The principal subjects for discussion at Columbus were two studies called for four years ago and progressively developed through preceding bienniums. They were a study of the industrial work of the National

Y.W.C.A., and a study of standards or "definite principles by which associations may be recognized as members of the national association in good standing or as substandard." These two studies, the "Public Affairs" program, and the recommendations brought to the conventions by the National Board, which functions between conventions, formed the subject matter of convention business.

Discuss Meaning of Democracy

The National Board emphases—religion, democracy and building a world community—were made tangible by specific recommendations upon Christian leadership, more democratic methods of work and extension of the idea of world community through the unique resources inherent in the association's connections and clientele in this and other countries.

This convention centered its attention upon two central issues: a study of the democratic process and the bearing of the insights of the Christian faith upon a period of social crisis in which, specifically, democracy is threatened. While these points were examined from several angles and illustrated by a variety of situations, all discussion swung around the issue of the discovery and application of more democratic and more Christian practices in a movement which seeks to be a true fellowship of women and girls of highly varied experiences and backgrounds. The stated purpose of the vast majority of community associations which is written into the constitution of the national movement is: "To build a fellowship of women and girls devoted to the task of realizing in our common life those ideals of personal and social living to which we are committed by our faith as Christians. In this endeavor we seek to understand Jesus, to share his love for all people, and to grow in the knowledge and love of God."

Reexamine Social Relationships

The group of 2,100 delegates, bringing such highly varied contributions, set itself to examine and discuss the bearing upon true Christian fellowship of the presence in its daily working relationships of many special groups and interests. What, for example, does the presence of industrial and white collar workers, many of whom are and many of whom are not in the organized labor movement, mean for a Christian and democratic fellowship? What is implied in the growing strength of second generation Americans and foreign communities women in the association? Of able American Negro leadership? Of religious groups which acknowledge other than the Protestant Christian tradition? Of the farm woman and the woman of small means? What is implied for women of special professions, education or wealth?

These studies of the special problems of industrial workers in the Y.W.C.A. and of proper standards for associations led the delegates into examination of such important areas as workers' education; the right of household workers to organize; the freedom of action of groups and individuals within the whole; freedom of speech and assemblage.

The younger delegates numbered 102 university and college students, 524 business and professional women and 380 industrial workers. Members of all of these groups were strikingly intelligent and participated fruitfully in the discussions.

In the "Public Affairs" program, which covered such topics as the problems of racial minorities, economic welfare, freedom of speech, public health, education, special problems of youth, the chief interest was directed toward international relations. While there was inevitable difference of opinion as to methods and measures now being discussed throughout the world, it was clear that the delegates to this convention voted on all international resolutions on the assumption that man is seeking substitutes for war and that non-military measures for insuring international justice and democracy can be found.

Worship Services Successful

The morning worship services and the background addresses upon the Christian faith considered the uniqueness among religious groups of the task the Y.W.C.A. is undertaking and presented with great adequacy the insight of the Hebrew-Christian tradition for a time of social crisis and personal need. They revealed with a clarity not always achieved the unity of Jesus' two commands on love of God and love of neighbor, and the way in which democratic practices designed to create just and loving relationships are rooted in the religion which centers in Jesus.

The Columbus convention did not seek to "inspire" its delegates. The chief device for carrying out the business was 40 small groups of women met not so much for discussion as study and information followed by discussion and action in plenary session. The few addresses given were given as background to business and were chosen on the basis of issues to be dealt with. . . . Speakers were Dr. Paul Douglas, economist of the University of Chicago; Dr. John Thompson of the First Presbyterian Church of Norman, Oklahoma; Dr. F. Ernest Johnson of the Federal Council of Churches; Miss Frances Perry, of Passaic, N. J.; Dr. Emily Hickman of the New Jersey College for women; Dr. Grace Loucks Elliott; Miss Henrietta Roelofs; Miss Ruth Woodsmall of Geneva, Switzerland; and Miss Margaret Bondfield of England.

WINIFRED WYGAL.

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turer in the Yale University divinity school for next year. He will give two seminar courses in the autumn term. Mr. Page was formerly editor of *The World Tomorrow.*

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City Freed of Numbers Racket

Congress Outlaws Gambling Scheme—Washington to Vote for First Time —University Gets Bequest

(Correspondence from Washington)

WASHINGTON, D. C., April 27.—The "numbers" racketeers, who have been flourishing in the District of Columbia to such an extent that $100,000 daily has been extracted from the pockets of the get-rich-quick public, are definitely on the run. After discouraging failures, due to the determination of the chairman of the District committee of the House of Representatives that the bill should not be reported out, success has finally been achieved. When the bill came up for consideration it passed with ease. Possession of a numbers ticket is sufficient evidence of guilt, the bill prescribes, and the racketeers do not know how to get around it. Apparently they have folded up, at least for the time being, and the decent element of the city is rejoicing over the victory. Major Brown, superintendent of police, deserves great credit, as does the Church Federation's committee on civic affairs. Mr. Wilbur La Roe, until recently chairman of this committee, fought long and ardently to put these gangsters out of business.

* * *

William Adams Brown Preaches In Washington Cathedral

A service that attracted city-wide attention was held at the Washington Cathedral on Sunday afternoon, April 24. Patterned after the service held at St. Paul's Cathedral last summer for the delegates to the Oxford and Edinburgh Conferences, it had for its object the fostering of the spirit of Christian fraternity. Members of the clergy of various denominations participated in the service, and Dr. William Adams Brown, chairman of the Universal Council of Life and Work, was the guest preacher. The newly installed Canterbury pulpit, gift of the dean and chapter of Canterbury Cathedral and used for the first time on Easter Sunday, was an object of special interest.

* * *

University Receives Large Bequest

George Washington University rejoices in a new bequest of $1,000,000. Abram Lisner, a retired merchant and philanthropist, remembered the university to this extent in his recently probated will. The money will be used for a much needed auditorium that will seat 3,500. Mr. Lisner expressed the hope that the new auditorium may be of white marble construction to conform with government buildings, and that it may be known as the Lisner auditorium.

* * *

Washington to Vote for First Time Since 1870

Voting, as everyone knows, is a practice that Washington citizens have heard about but never indulged in, at least not since the year 1870. On April 30, however, an election will take place and the town is agog over the novel prospect. Two questions are to be voted upon: (1) Do you want the right to vote for officials of your own city government? (2) Do you want the right to vote for President of the United States and for members of Congress from the District? So unaccustomed are capital city residents to the exercise of the voting privilege that it is highly probable the vote will be light.

* * *

Orchestra To Continue

Music lovers in this city rejoice that the National Symphony Orchestra now in its eighth year will still carry on. Maintaining such an organization is an expensive proposition. More than $100,000 in addition to ticket sales was necessary to insure its continuance but this amount was subscribed in a hard, driving campaign. Under Dr. Hans Kindler the orchestra has steadily grown in the affections of the people.

* * *

And So Forth

Luther Place Memorial Church, of which Dr. Carl C. Rasmussen is the greatly beloved pastor, has just concluded its celebration of 65 years of service. Dr. Lloyd C. Douglas, author and a former pastor of this church, could not be present, but his cordial message was read. Dr. G. M. Diffenderfer, Dr. Rasmussen's immediate predecessor was one of the participants.

The Church Federation has just finished its annual budget canvass and though the goal was not quite reached, there is no doubt that it will be. Dr. George A. Buttrick of New York will be heard at the annual meeting on May 2.

W. S. ABERNETHY.

Chicago Pastors' Institute Plans Enlarged Program

Dr. Frederick W. Norwood, for many years minister of the cathedral of British nonconformist Protestantism, City Temple, London, England, will be a leading figure in the Pastors' Institute to be conducted Aug. 1-14 on the campus of the University of Chicago. Dr. Norwood will preach at the institute religious service in Rockefeller Memorial Chapel, Monday evening, August 8, conduct a course of lectures on "Prophetic Evangelism," participate in a round table on international affairs, and speak at the annual alumni luncheon.

Others who will participate in the program are: Dr. Harold A. Bosley, director of religious activities at Iowa State Teachers' College; President Albert W. Palmer, of Chicago Theological Seminary; Dr. Arthur E. Holt, recently returned from a year visiting and observing events in Europe, Asia, Africa and South America; Prof. H. N. Wieman, eminent religious philosopher; Dean E. S. Ames, former chairman of the department of philosophy at the University of Chicago; Prof. Fred Eastman, authority on religious drama; Prof. W. E. Garrison, literary editor of The Christian Century; Prof. A. C. McGiffert, author of *The Life of Jonathan Edwards,* and other religious best sellers; Mrs. E. E. McClintock of the Congregational Mission Union; Prof. W. W. Sweet, leading authority on American church history; Rev. Donald W. Beatty, chaplain at Elgin State Hospital; Prof. Massey H. Shepherd, of the department of liturgics; and Professor W. C. Graham, just returned from a year teaching and excavating in Palestine as visiting professor in the American School of Oriental Research in Jerusalem.

Churches 'Bring Oxford Home'

Six Denominations in Back Bay Unite in Study of Problems of Contemporary Christianity

(Correspondence from New England)

BOSTON, April 30.—The pastors of Back Bay, representing six denominations, have been meeting regularly to plan a more united approach to their changing section. They feel that, in such a compact area, there should be an impressive presentation of Christianity, felt in every home, apartment house, office and shop. They link their effort to the World Council to be organized in Holland in May. Delegates, one for each 50 members, will divide into three sections to study, in the fall, "Faith and Doctrine," "Christianity and the State," "Christianity and World Problems." The pastors agree that the choice before the world is between catastrophe and paganism, or a genuine Christian revival; and that such conferences and common worship must demonstrate the unity of the churches and make them a practical force.

* * *

Women Form Federation

The women's societies of the same churches have also organized a federation, holding its first meeting on May 3, with Mrs. William B. Oliver of the Church of the Covenant, Congregational-Presbyterian, as president. The state federation is gratified, for hitherto its movement has been represented only in the suburbs. The new organization aims to include the women of the churches in the whole city.

* * *

200 Airplanes Mass for 'Defense of New England'

The problem of war will be brought home by "the most realistic exercises ever undertaken by the air forces" of the United States, when 200 planes manned by 3,200 men will fly on May 1 to "the defense of New England against a coalition of Asiatic and European powers." The announcement came too late to permit any effective protest like that of the Cincinnati Council of Churches, recently reported in The Christian Century.

* * *

College Students Divide On Neutrality Issue

On April 27, college students staged their annual demonstration. The most spectacular feature was "Indians in war paint" who tossed into the harbor boxes labeled "Made in Japan, Italy, Germany." The cleavage between sanctionists and isolationists was apparent.

* * *

Muriel Lester Urges Reconciliation

This gave the greater significance to the message, on April 28, of Muriel Lester, just returned from China and Japan, under the auspices of the Fellowship of Reconciliation. "One thing can we do in this war-stricken world—keep up our groups! You can never bring the nations together unless you thus transcend class and race. Train yourselves to be ambassadors of reconciliation, untrammeled by the conventionalities of diplomacy. In Shanghai, I saw packs of dogs that fed on human flesh. Yet Chinese children suffer no more than did German children. The Japanese quote in justification regulations of British and American armies. Japan is getting the hate of the world while we get the money for scrap iron. Absolute power always corrupts. In Korea 70 Christian ministers are in prison. Yet Kagawa is drawing crowds, winning men to Christ, and teaching a patriotism which makes his hearers realize the horror of all war. I believe that if the Chinese should cut off one of the Japanese armies—a possibility—they would spare and send their prisoners home. Yes, there is such a thing as international law, but no nation has yet lived up to it!"

* * *

Celebrate New Haven's Tercentenary

State, city and university joined with the churches in New Haven in celebrating the landing of the company led by Eaton and Davenport, April 23, 1638. That all faiths might participate, observance lasted from sunset Friday till Sunday night. Sunday morning, Center Church was packed, men on one side, women on the other, the singing of ancient paraphrases of Psalms "lined out" and started by pitch-pipe, and tithing-men with tip-staves watchful in the aisles. The pastor, Dr. Oscar E. Maurer, interpreted the permanent legacy left by the Puritan founders as threefold: the sovereignty of God, a conception to control individual life and government; the moral dignity of man, born in sin but exalted by redemption to a dignity so eloquently described by Macaulay; and law, not established by human compact but a covenant with God as well as between men.

The *Journal-Courier*, in a series of three editorials, recognized that "the present is merely a point on the endless arc which it projects into the future." Though "the literal faith of the theocrats gave way to secularism, . . . though there are several faiths among us now, those faiths are one on the larger premises." Our danger is "faithlessness." A democracy has more need of faith than has dictatorship.

* * *

Henry Ford's Advice To New England

On the eve of his much exploited visit to President Roosevelt, the automobile magnate gave an interview, posed in front of the old water-wheel on his Sudbury, Mass., estate, where are preserved the Wayside Inn and other memorials of the past. "We must get back to the land," he said. "A man may take care of his family on an acre of ground. Every bit of land must be tilled or we will pay for it by growing

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hungry. I have studied farms for 60 years. If we all get busy farming, we will have plenty to eat, we will produce more of the goods we want, prices will decrease, and we will be too busy to think about wars."

* * *

Adventist Seminary Has New Plant

Adventist Christian Churches are rejoicing in a new and enlarged plant for their theological school in Brookline. The principal is Rev. Guy L. Vannah. A prospectus says: "In this area we think of only four schools that strictly adhere to the faith once delivered to the saints."

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Churchmen Adopt Strong Positions

Southerners in Raleigh Conference Make Realistic Pronouncements on National and Sectional Issues

(Special Correspondence)

Raleigh, N. C., April 23.—Stimulating meetings of the Fellowship of Southern Churchmen, enlivened by spirited discussions on collective security and isolationism, marked the three-day regional conference held April 19 to 21 in the United Church of Raleigh. Delegates represented nine southern states, and the speakers included Prof. A. T. Mollegen of the Episcopal Theological Seminary in Alexandria, Va., Rev. Harold Fey of the Fellowship of Reconciliation in New York City, and Rev. Donald Stewart of the First Presbyterian Church in Chapel Hill, N. C. Resolutions of insight and courage were adopted on a wide range of crucial issues.

Fellowship Has Rapid Growth

This semi-annual conference was called to order by President T. B. Cowan of the Third Presbyterian Church, Chattanooga, Tennessee; and the delegates were welcomed by Rev. Carl Hermann Voss, minister-host. Rev. Howard Kester, secretary of the Committee on Racial and Economic Justice in the South and secretary of the fellowship, outlined the rapid growth of the fellowship since its inception four years ago and told of the growing interest manifested by southern churchmen in its activities.

The service of the first evening was led by Rev. Melvin Watson, dean of men at Shaw University, a Negro institution in Raleigh. In an address notable for its scholarship, Prof. A. T. Mollegan of Alexandria pointed out that "prophetic religion is rooted in the Bible."

Following this address moving pictures were shown of the fascist aggressions in Spain and China and part of the news reel taken last May of the Memorial Day massacre on the fields of South Chicago near the Republic Steel Company.

Almost all the second day was given over to the discussion and formulation of resolutions. The fellowship sent a telegram to Governor Bibbs Graves of Alabama urging that he refrain from using his influence to open textile mills at Huntsville, Ala., except under terms of settlement "mutually satisfactory to the union representing the workers and to the company." The wire stated the Raleigh meeting had been informed "that business interests of Huntsville are pressing you to open the textile mills of that city on terms dictated by the company without regard to the interests of the workers."

Warn of Approaching Fascism

The service at the close of the conference's second day included addresses by Donald Stewart of Chapel Hill and Harold Fey. Stewart, speaking on the subject "When Christianity Is Dangerous," declared that "Christianity is color blind; but Christians are not. It is dangerous, but it is truthful nevertheless, to admit that before we throw stones at the race myth which undergirds the new German religion, we should realize that southern Christianity has a race myth at its center also."

Harold Fey in an earlier address had told of his meeting with Martin Niemöller in Germany last summer and had quoted the former army chaplain as saying, "What we are experiencing in Germany today, you in America will experience tomorrow." In the address following Stewart's, Fey warned against the outbreak of war which would be a certain prelude to fascism in America. Fey asserted that the same appeal is being made today as in the last war "to stop the evil forces, but this time it is not Prussianism but fascism. Revolution follows war and the church that blesses the next war will go up in flames. Any effort on the part of democracies to save themselves by means of war will lead inevitably to the establishment of dictatorships within those democracies."

On the final morning of the conference a set of resolutions was adopted with the injunction that these findings be sent to the several hundred ministers who receive the fellowship's monthly periodical, *Prophetic Religion*. Reaffirming in the preamble a belief in a "militant prophetic Christianity . . . which must rededicate itself to a redemptive liberation of men," the delegates asserted, ". . . we believe that the judgment of God is evident in the present as it has been in the past upon all those who violate the commandment of Christ to love one another and is manifest today in increasing poverty, hopelessness, and consequent bitterness among our people. We believe that this violation of the will of God demands repentance, a turning to God with obedience that labors for the establishment of social, racial and economic justice."

Differ on Peace and War

The first of the resolutions' five sections dealt with the confused question of "war and peace." On certain points which condemned the May bill and the supernavy bill all were in agreement, but one committee, headed by Harold Fey, called for a people's poll on war, the withdrawal of American ships, citizens and interests from war zones, the "equitable distribution of the economic resources of the earth" among less favored nations, the revision of the neutrality act to have its provisions apply to all belligerent nations with mandatory powers for the President in all present and subsequent wars, and a sharp criticism of collective security as being "unrealistic and hypocritical."

The alternate resolution, adopted as Part B of the section on war and peace, had been prepared by a committee of which Dr. James Dombrowski of the Highlander Folk School, Monteagle, Tenn., was chairman. It insisted on a recognition of the prevalence of war today, "instigated for the most part by the fascist nations of Europe and Asia." Apprehensive of a fascist assault upon the remainder of the world, this group felt it "could not stand idly by while our fellowmen in other lands are murdered, their homes and civilization destroyed. . . . We are not willing to purchase peace at the price of injustice." It was urged that the Neutrality Act be strengthened by amendments to distinguish between aggressive and nonaggressive nations, "thus enabling us to deny our economic resources to such aggressive nations." There was no division as to the strong resolutions on race, civil liberties, labor, etc. Carl Hermann Voss.

Students Approve War Intervention

May Day Mass Meetings Agitate Peace Issues—Muriel Lester Speaks on Japan

(Correspondence from New York)

NEW YORK, May 2.—Student supporters of concerted intervention in the wars in Spain and China outnumbered the supporters of isolation from those wars about 2 to 1 in the rallies of the local college student bodies on the day of the "strike against war," an annual event observed here since 1934. Earl Browder, Communist leader, addressed 3,000 at Brooklyn College, the largest single gathering of the interventionists. Norman Thomas, Socialist leader, spoke to 800 in Lewison Stadium, the largest meeting of isolationists. In most places the differences between the two groups were so sharp as to make impossible a united program even when some representation for both points of view was proposed. About 70 young people, mostly Episcopalians, met in Grace Church, Jamaica, to hear A. J. Muste and an army captain discuss personal pacifism from opposite points of view and "Bill" Spofford and this correspondent debate isolation and intervention in the same way. These church young people were 10 to 1 in favor of pacifism and isolation.

* * *

Norman Thomas Runs Afoul Mayor Hague's Dictatorship

The radical celebration of May Day was peaceful as usual. Norman Thomas was forcibly ejected from Mayor Hague's Jersey City when he attempted to address an open air meeting there that night. Jersey City parsons have not been reported in the papers as protesting to any great extent the repressive, dictatorial actions of their mayor.

A few days earlier the Newark conference of the Methodist Episcopal Church adopted by a slim margin a report of the social service commission which criticized Mayor Hague for violations of the right of peaceful assembly and free speech. But R. W. Kelley and Parris C. Greenly, both pastors of Jersey City churches, objected to the report on the ground that Jersey City was no worse than a great many other municipalities.

* * *

American League Backs Veteran Rowdies

The American League for Peace and Democracy has been sympathizing vociferously with some World War veterans who created a disturbance at a nazi meeting here and were beaten up by the nazi strong arm squad. The league's religious section has circularized the clergy with a scare leaflet on the "nazi spy ring" using the familiar red menace technique to arouse people to stamp out nazi "treason against the American people and American institutions" and warning against nazis "who sneak into our National Guard where they establish nazi units thereby desecrating our flag by clothing themselves in its folds." Many of the American League's leaders have themselves suffered as radicals from just such appeals to prejudice as they themselves are now issuing.

* * *

Methodists Approve Aid for Exiles

The Methodist Episcopal New York Conference wound up its annual meeting by condemning oppression of Jews in Austria and approving the President's endeavor to care for exiles. Dr. Christian F. Reisner, pastor of the Broadway Temple, asked for "a spirit of personal evangelism to win people to Christ." J. Elmer Cates, pastor of Calvary Church, Bronx, asked Dr. Reisner to explain the kind of evangelism used at Broadway Temple to entertain an Epworth League group from his church. "When my group arrived," Dr. Cates said, "the altar had been moved back and four radio stars came out to sing and dance in a number called 'The Girl in the *Police Gazette*.'" Dr. Reisner admitted that was a mistake, but deplored "personal criticism" of his methods of modern evangelism.

* * *

Interracial Notes

The Institute of Race Relations formerly held at Swarthmore College and promoted by the American Friends Service Committee is to be held this summer at New York University July 25-Aug. 12. F. C. Borgeson of New York University, Charles S. Johnson of Fisk University and Otto Klineberg of Columbia University will give the courses on various approaches to problems of race and Broadus Mitchell of Johns Hopkins and Harry Shapiro of the American Museum of Natural History will be two of the special lecturers. . . . Catholics, Jews and Protestants to the number of several thousand attended a mass meeting dedicated to the fatherhood of God and the brotherhood of man held in the 71 Regiment Armory. The occasion was

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Courts Approve Baby-Birth Pictures

The Bronx ban on baby birth pictures in *Life* was lifted by a unanimous decision of three justices in the Court of Special Sessions.

* * *

Muriel Lester Reports On Japanese War

Muriel Lester, well known English Christian pacifist and director of Kingsley Hall settlement house, London, addressed afternoon and evening meetings organized by the Fellowship of Reconciliation and the peace commission of the Federal Council on her experiences in Japan. She said she was at first disappointed in the antiwar work of Kagawa but had come to respect what he was doing. She reported that a Japanese Christian group at first prayed for God's forgiveness for the sins of China and Japan, but was now praying for forgiveness for the sins of Japan. She showed a piece of shrapnel taken from the body of a dead Chinese soldier and told how everywhere people of different countries could say, "It came from my country."

BRADFORD YOUNG.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Bulldog Drummond's Peril

(Howard, Barrymore) (Para) A scientist's formula for making synthetic diamonds, sought by rival crooks, starts chain of hectic events, including murder, explosions and hand-to-hand combats as hero chases criminals from London to Switzerland and back. Involved and overdone thriller.

For A: Mediocre. For Y: Exciting. For C: No.

Doctor Rhythm

(Crosby, Carlisle, Devine, Lillie) (Para) Crazy combination of hilarious burlesque, slapstick and romance. Bing is a doctor (!) masquerading as a policeman and hired as bodyguard to protect heroine, infatuated with fortune-seeking crook. Lillie's comic antics share honors with Bing's crooning.

For A: Depends on taste. For Y: Probably amusing. For C: Not the best.

The Dybbuk

(Polish Cast) (Made in Warsaw) (Yiddish, fine English titles) Impressive picture in stately tempo, expertly acted, of a tragic and beautiful love affair among humble, devout people. Strange mingling of tradition, religion, naive faith and superstition. Long, slow, difficult, but artistic and rich in human values.

For A: Unusual. For Y and C: Entirely beyond them.

The Gaiety Girls

(Patricia Ellis, Jack Hulbert) (U. A.) Light, mildly diverting British-made musical comedy with mistaken identity theme. A chance incident links unsuspecting chorus-girl's name with that of millionaire banker whom she's never met. When she does, she thinks him a reporter, starting merry complications and romance.

For A: Perhaps. For Y: Fair. For C: Doubtful interest.

Joy of Living

(Irene Dunne, Fairbanks, Jr.) (RKO) Fast, merry romantic comedy in current vogue. Irene delightful as hard-working stage star rescued from selfish, parasitic family by gay hero. Many uproarious sequences, and much beer, involved in her emancipation. Sophisticated but probably harmless.

For A: Entertaining. For Y: Doubtful. For C: Unsuitable.

Love on a Budget

(Prouty, Byington, Shirley Deane) (Fox) Not up to standard of previous "Jones Family" films. Entertainment and human values largely obscured by artificial situations growing out of conflict between bride and groom over money matters. Climax especially unconvincing.

For A: Hardly. For Y: Fair. For C: No interest.

Prison Nurse

(H. Wilcoxon, Marian Marsh) (Repub) Unpleasant, thrilling melodrama. Bitter young doctor, serving jail sentence for mercy death, goes through prison typhoid epidemic, jailbreak, wild ambulance chase and murder indictment before cleared by loyal nurse. Waste of all concerned.

For A: Poor. For Y and C: Certainly not.

Reckless Living

(Nan Grey, Robert Wilcox) (Univ) Human, rather amusing little racetrack story with betting the main theme. Hero heads band of track followers who generally pick wrong horses, quits when he wins stake but gives it to needy friend and takes trainer job and a wife. Well directed and acted.

For A: Passable. For Y: Hardly suitable. For C: No.

Best Films for Adults

In Old Chicago	Bluebeard's Eighth Wife
Girl of the Golden West	Jezebel
Test Pilot	Arsene Lupin Returns

Best Family Films

Adventures of Tom Sawyer	Snow White
Rebecca of Sunnybrook Farm	Mad About Music
Gold is Where You Find It	Sergeant Murphy

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From BURNING QUESTION: Making Your Living in a Monopolized World, pp. 68-69.

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The claim that "privately owned tools of production" are the force which degrades and exploits Labor is the central thesis of socialism and communism, expressed in Marx's "Communist Manifesto" and in his "Das Kapital." After writing these publications, Marx discovered (too late) that prior to the Industrial Revolution the masses of the country folk of Britain had been evicted from the soil by land monopoly, and flung into the towns.

GROUND RENT TO GROUND LANDLORDS; TAXES TO STATE

Capital has always been compelled, directly or indirectly, to liquidate ground rent and taxes before payment of wages to Labor.

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Marx gained world-wide attention by underwriting the Labor-Capital fallacy. The number of his followers proves the fact of his influence but not the truth of his thesis about the nature of "exploitation." He not only perceived the land question too late; but he completely failed to see the connection of taxes with monopoly of the ground. His followers, accordingly, regard with disdain, as a casual and incidental matter, the taxing function of the State—*the most powerful engine of oppression in human society.*

NATURE OF DEMOCRACY GENERALLY MISUNDERSTOOD

The ground landlords of Britain grudgingly allowed modern parliamentary democracy to be born *only on condition that the taxing-power of the State be lifted from ground values and brought to bear upon industrial capital and merchandise.* Neither Marxists nor academic professors of "political science" have ever explained the origin of the modern state in terms of realistic history.

(Responsibility for the foregoing material rests upon author of the book advertised below; while publishers are answerable only for the following notice):

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